

THE
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ACKNOWLEDGMENTS are due to several exchanges and to very many correspondents for their recent kindly words respecting the *Herald*. It is clear that the magazine is well intrenched in the hearts of the people, and that every attempt to increase its value meets with a cordial response. If those who have given their commendation will make even moderate efforts to increase its circulation, the *Herald* can be made more and more efficient as a missionary magazine.

A STRIKING piece of news comes from Constantinople. Among the members of the new Turkish Cabinet there are two Christians, one of them holding the all-important portfolio of foreign affairs. Prejudices of race and religion are yielding throughout the empire, and this elevation of Christians to the Council Chamber of the Sultan is an outward token of what intelligent observers have long known, that Turkey, like the rest of the world, moves.

THE receipts of all benevolent societies show a large falling off in the item of legacies. Most of them, also, show a large decrease in contributions from the living. We congratulate the American Home Missionary Society that in this latter respect it is an exception, its receipts from the churches for the eight months of the present financial year being only \$634 less than for the same period last year. Its receipts for the last month reported (November), exceeded the average of that month for the last five years, by \$1,000.

WANTED IMMEDIATELY, THREE THOUSAND MISSIONARY SERMONS. — This is the time of year for stirring pastoral missionary sermons in connection with revival effort. Nothing so correctly instructs in relation to the fundamental idea of genuine Christianity as a call to that style of consecration to Christ, which means the glad devotement of person and of property to the spread of the gospel throughout the world. This gives breadth and dignity to every department of the Christian life from its beginning. Happy those pastors who so train the young disciples committed to their care in the way in which they should "go into all the world and preach the gospel to every creature," that when they are old they "will not depart from it!"

A NEW AND HOPEFUL SIGN. — The evangelists, Messrs. Pentecost and Stebbins, recently concluded a series of special religious meetings in Fall River, Mass. The movement took deep hold upon the people, and many were hopefully converted. Such revivals are not uncommon, but a feature in this work that is uncommon was the closing sermon. When all the converts were assembled for a parting address, Rev. Mr. Pentecost preached upon *foreign missions*, vigorously enforcing the divine call to preach the gospel to every creature, and assuring the converts that they had not taken the true gospel unless it was, all through and through, a missionary gospel. We prophesy that the fruits of that revival will last. Converts are too often suffered to remain in the selfish thought of their own salvation. But when at the very outset of their Christian life, they are directed away from considerations of self into care for the kingdom of God as a primal duty, their religious life will be broadened and deepened immeasurably, and the best results may be anticipated.

THE name of Rev. Joseph H. Neesima, corresponding member of the Japan mission, was accidentally omitted in the list given last month. Mr. Neesima has accomplished a good work in his native land, and in a recent friendly interview with the Governor of Kioto was encouraged to hope that permission would soon be given to more of our missionaries to reside and work in that city.

TIDINGS from South Africa indicate a very unsettled state of affairs between the various tribes and the British authorities. The Zulus are gathering a large force, and British troops are arriving at Natal. Sir Bartle Frere has sent to Cetawayo, the Zulu chief, an *ultimatum* which it is not expected he will conform to, and war is deemed almost inevitable. The missionaries fear that with such a foe as Cetawayo, and so small a force as the English have put in the field against him, a protracted and wearisome struggle is before them.

THE foremost paper in Southern Japan, in a recent issue, speaking of the progress of the Christian religion, says, "It is astonishing how this way is spreading."

IT is proposed that some of the recent reinforcement in the Japanese mission, in connection with Dr. Berry, shall open a new station. No point has yet been decided upon, but attention has been turned towards Okayama, Hiroshima, and Fukuoka, the two former on the inland sea, and the latter on the island of Kiusiu. Dr. Berry has already visited Okayama, about eighty miles west of Osaka, the chief city of a ken or province. The province has a population of about one million souls. The Governor called upon Dr. Berry, and expressed himself strongly in favor of his coming to Okayama, promising to do anything in his power to bring about such a result. A hospital might be opened, the gospel might be preached and churches organized without hindrance. The Governor also promised to secure house-lots anywhere in or about the city for the missionaries. It is no longer a question with the mission as to promising openings, but only as to which of the openings they shall occupy.

OF a certain prominent church in the land an exchange says, that "the rentals pay all expenses so fully that the collection-basket never obtrudes upon the congregation." It is not just clear what this means. If the church in question employs some other and better way of gathering its offerings than by the box or basket, well and good. But if, as sometimes happens, the church is content with conducting its own financial affairs successfully, and so deems the calls of benevolence an "obtrusion," then it may find itself deemed an offense by One whose approval is most desired. Many a church is wretched and poor, though it thinks itself rich and in need of nothing.

THE Baptist churches of the United States were invited to observe the first Sabbath in December last as a day of special thanksgiving for the success attending their missionary operations, particularly in the "Lone Star" mission, among the Telooagoos. The *Missionary Magazine* of the denomination reports that the day was widely observed, and that a profound impression was produced, the tidings of success having broken down much of the existing apathy and skepticism about foreign missions. Should this prove a permanent impulse, the revival at home may prove of even more value than the revival abroad.

REV. H. J. BRUCE, of the Mahratta mission, prepared some time ago a work entitled "Anatomy, Human and Comparative." It was designed for translation into the vernaculars of India, and has now been published in the Marathi language. The work has been approved by the Director of Public Instruction for use of the schools in his department, and is pronounced by the *Bombay Guardian*, "a valuable addition to Marathi literature."

THE Government English School at Osaka, Japan, exhibits a marked change within a few years. Formerly its foreign teachers were men who paid no regard to religion. Any reference to Christianity in the text-books of the school was omitted, and it was proposed to make for Japan a series of books studiously avoiding all reference to Christianity. Now, all the foreign teachers but one are Christians, as are, also, two of the most influential native teachers. Both of these latter superintend Sabbath-schools, in which several foreign teachers take part.

THE Chinese edition of the New Testament which has been in preparation in Japan is nearly ready for the press. The committee are at work upon a translation into Japanese, and hope to finish the New Testament by the 1st of August.

HOW SEVERELY MUST WE RETRENCH?—In answer to this question, raised in the December number of the *Herald* a subscriber sends \$100, and adds, "May God incline those who now contribute to double their usual amount, in all cases where they have ability, and those who do not now contribute, to give as the Lord has prospered them, and your inquiry will be answered with the words—*no retrenchment.*"



SHUNG CHIAO YI KOOAN—SACRED DOCTRINE HEALING HALL.—FOOCHOW.

MEDICAL WORK.

THE funds for the erection of the hospital at Foochow were contributed mainly by foreign residents and Chinese gentlemen who had become personally acquainted with Dr. Osgood. The engraving here given illustrates therefore the success which has attended his efforts, and the influence he has gained over the popular mind. The building contains eleven rooms and will accommodate from fifty to sixty patients, and cost only \$1,461.77. As Dr. Osgood believes that there is no good reason why wealthy Chinese should not pay for medical treatment, one room is reserved for the few paying patients who may come.

Some conception of the labors of a missionary physician may be inferred from the daily attendance at the dispensary at Foochow, ranging from ten to one hundred and fifteen, and from the fact that over seven thousand patients were treated during the year, including over five hundred persons addicted to the use of opium. The latter class of patients are required to deposit two dollars on entering the institution, one half of which is refunded if the patient remains till honorably discharged, and the other half goes into the hospital treasury. This branch of work is thus made self-supporting.

The dispensing of medicine is preceded by a short religious service conducted by a native preacher. Evening prayers are conducted by the hospital assistants, and service on the Sabbath by Dr. Osgood or one of the missionaries at Foochow. Dr. Osgood in his report says: "There is generally a good attendance, and a fair degree of interest manifested by the patients, many of whom hear the truth for the first time. Some of the

patients provide themselves with Christian books, and spend much of their time in reading. Several have expressed their intention to renounce their idols and turn to Christianity. Among other instances we have in mind the case of a young man who was totally blind; he regained fair sight as the result of an operation, and since then has observed the Sabbath, and is now an inquirer. Another case was that of a lumber-man, who had been an opium-smoker for some years, a gambler, and was in many respects a hard case. He came to be cured of opium. When under treatment he became interested in Christianity, and afterwards gave up his situation so as to be able to observe the Sabbath. He has since been received into the church.

"Other instances might be mentioned, but it is enough to say that the results of the last year have been more satisfactory than in any former year. To God be all the glory. The work is one of seed-sowing. Prejudices are being removed. The confidence of the people in their idols is becoming less and less, while the conviction that Christianity is true is becoming stronger and stronger.

"The true medical missionary will ever remember that his work is two-fold, to relieve suffering, and to teach his patients the way of life. His orders are 'Heal the sick, and say unto them, The kingdom of God is come unto you.'"

The method pursued by Dr. Osgood is substantially that of other missionary physicians, so far as relates to hospital or dispensary practice.

Dr. Whitney, in his annual report from the new station at Shau-wu on the Upper Min, speaks of treating two thousand three hundred patients, and prescribing for one hundred and thirty diseases. Several received medical treatment for opium-smoking who were afterwards received to church membership.

The following extract from a letter of Mr. Rendall of the Madura Mission brings to view another important branch of the service in the educating of native physicians: "In looking back at the medical work of our mission since Dr. Chester took charge of the department, I am amazed at what has been accomplished. Under his active direction, the medical work has assumed proportions which, at first, I did not think possible. In a few years, should he be spared to complete his plans, well educated native doctors will be located all over our district, most of them Christians, exerting, as we trust, a Christian influence among the heathen, and introducing our practice of medicine all over the district. The benefits which we, as missionaries, are now beginning to receive for our families, as well as for the Christians connected with our stations, by means of the men educated under Dr. Chester's superintendence, cannot be too highly estimated. May the Lord spare his life to complete the great work so fairly commenced, and carried on with such vigor and success."

In Japan educated physicians from this country have been heartily welcomed by the native physicians and their instructions and assistance eagerly sought. In many cases, the Japanese physicians have been the first to hear the gospel message and to introduce the missionary to towns and cities before unvisited.

But aside from these general opportunities of influence, the special work of the missionary physician is to care for the families of missionaries. The fact that a medical man, well known and loved, is within call, is a source of comfort and moral support on mission ground which can hardly be realized anywhere else. It has been the aim of the American Board to provide its missions with competent medical assistance, and thus to relieve so far as possible the missionaries and their friends at home from anxiety in their behalf.

The number connected with the Board at present is sixteen — one in Micronesia, four in Japan, three in China, five in India, and three in Turkey. Five more thoroughly educated physicians are now in urgent request; three men — one for North China, and two for Turkey, and two women to do in China what Mrs. Capron and Misses Norris and Ogden are doing in India.

THE COMING OF CHRIST.

HE will come. All branches of Christ's church agree in affirming that he who once came in humiliation will come again in glory. But Christians are not at one in their opinions as to the period of that second advent, or the events that will precede it. At the present time this divergence is made prominent by the recent utterances of a large assembly of well-known Christian gentlemen who maintain that the coming of the Lord is imminent. They desire that coming, are waiting for it, and praying that it may be hastened. With the longings thus felt for the presence of our King, all Christian hearts must sympathize. But whatever theories are held as to the visible appearance of Christ on earth, there is great liability of overlooking the fact that there is a coming of our Lord which is not alone in the future, however near. It is not conditioned on any change of our bodily relations. Has he not come already? Is he not daily coming to his faithful people? On this point again, all Christians agree. It is everywhere admitted that Christ's presence may be secured here and now, without waiting for another advent. Such was his promise to his disciples: "I will come to you." Who doubts that he kept his word to them, though they never saw him a second time in the clouds?

Is there not need of placing greater emphasis on this form of Christ's coming? Whether or not some other coming is imminent, this is more than imminent. He *is* already with many of his people, and they are walking daily with him. He is ready to make a fuller and richer revelation of himself to all. And this too, be it remembered, is a *personal* coming. Something else is commonly referred to under this name, but nothing can be more personal than the promised presence of the risen Saviour, "I will come to you." "Lo, I (not an influence from me), I am with you alway, even unto the end of the world." Should not this coming of Christ, not in the future, but the immediate present, be the object of our thought and endeavor?

TO WHOM DOES HE THUS COME?

This question is of the first moment, since it is clear that he does not come without respect to the spiritual state of the soul. There is no more comprehensive answer to be given than to say that Christ will come to those who, according to the measure of their ability, are seeking to advance his kingdom. That clearest and sweetest promise of his presence: "Lo, I am with you alway," stands connected with the great commission to go and evangelize the nations. The two are not merely in juxtaposition; they are organically related. It is to the individual, or the church, that is seeking to preach the gospel to every creature that the Saviour utters the words: "I am with you alway." To no one else. The "and" which connects the command and the promise assures us that where the duty is neglected, the blessing will be withheld. We can have the Master with us only as we are bearing his gospel to the world.

What is thus taught us in the Scriptures has been confirmed in experience. It is the missionary church that has had the clearest tokens of the Saviour's presence. To those consecrated souls who have gone out into the world, far or near, to proclaim his gospel, Christ has come. When Simeon Calhoun heard the voice of Jesus, saying: "Come, Brother Calhoun, let us go over into Syria together and preach my gospel," he obeyed, and he bore glad witness that they two did go together and that they had had blessed fellowship all the time. And so another missionary, writing lately out of a deep experience of trial and of joy, can say: "He has been near me, consciously so, and his presence has given me such joy that often, when journeying, I have been compelled, so to speak, to break out in songs of praise."

Oh, for such a coming of Christ to his church! May she fulfill the conditions on which she can secure this coming. She will find him, not by standing and gazing into the heavens, but rather by looking over the earth, and seizing hold of the work he has given her to do.

THE FIRST FOUR MONTHS OF THE FINANCIAL YEAR.

THE ominous decline in the amount of receipts as compared with those of last year, to which allusion was made in the January *Herald*, still continues. December brought in, by donations, but \$22,263.78, — less by over \$7,000 than was received from the same source during the corresponding month of the preceding year. Legacies during the same month fell off, also, to the amount of over \$3,500. Our total deficiency, therefore, for the first third of the present financial year as compared with the same period of the preceding year, is more than \$28,000. Of this amount the falling off of regular donations from churches and individuals has been over \$12,000: of legacies over \$16,000. The simple statement of these facts is a sufficient appeal to all pastors and churches to do their utmost to make the coming months unusually fruitful in generous donations to foreign missions. A vigorous missionary sermon just now from every pastor, will be preëminently timely.

"TO LIVE MORE NEARLY AS WE PRAY."

BY REV. GEORGE HARRIS, PROVIDENCE, R. I.

EVERY one who prays at all prays, "Thy kingdom come," but facts abundantly prove that the habits of giving which many adopt are not in keeping with their prayers. A considerable proportion of church members give a mere trifle for the extension of the kingdom of God through the earth, and they are not few who give nothing at all; yet they keep on praying—"Thy kingdom come." A child once asked its father who habitually prayed for the destitute, "Father, why don't you answer some of your prayers yourself?" If giving for the progress of Christ's kingdom could be as extensive as praying for it, that is, if every one who prays for it would give even a little, the principal hindrance to its extension would be removed. It seems to be taken for granted that the good work of Foreign Missions will go on at its present magnitude indefinitely, that if this church or that church falls short, the whole amount needed will be secured in some way, that if I do not take the trouble to give, it will make no difference; as though the missionary work had acquired such a momentum that it cannot be stopped. But it is by no means among the certainties that the American Board will always do as much as it has been doing. Lack of consecration on the part of Christians, or the diversion of gifts to other objects, may in the next few years reduce the number of missionaries one third or one half. In fact, there is only one way, to human foresight, in which the work can be expanded as it should be, or even go on undiminished, and that is by securing the gifts of those who now give little or nothing. It is only with difficulty that those who give largely can maintain so liberal a measure of generosity. Increase from them can hardly be looked for. But the great number who now do so little can easily swell the amount by their many small gifts.

Some of the churches have adopted a system of weekly offerings which promises good results, and it is hoped that this system will increase the revenues of the American Board. But the system, after all, is nothing but a method. It cannot create the disposition to give. Some water-pipes are better than others, but none of them can carry away water from a desert. The best system is the conscientious decision of the individual to give according to his ability, whether his church adopts improved methods or not. If the force of the three following considerations could be felt by those disciples who pray but who do not give for the coming of the kingdom, there would be a wider personal response to the call for increased means.

1. *The intrinsic importance of the Foreign Missionary work.* It must be admitted that there is but a faint conception of the power which the gospel is having in the lands to which it is now carried. If it could be generally understood that within fifty years almost incredible religious changes have taken place in India and Turkey in consequence of missions to those countries, that ten years have witnessed astonishing progress toward the Christian civilization and religion in Japan; that from almost every land the cry is, not as it was twenty years ago, a cry of discouragement, but a cry for more men and more means, a cry of amazement at the hunger of the nations

for the bread of life, if the people could realize the triumphs of the gospel everywhere, they would by saving and self-sacrifice contrive to give something for the extension of Foreign Missions.

2. *The relative importance of the Foreign Missionary work.* The comparison is too often made between a single subdivision of the work at home and the entire work of the Board. Far be it from me to say a word which might take a dollar from the treasuries of our home societies. But the fact ought to be recognized, in order to draw out additional gifts, that the work which is done at home by four or five distinct organizations, is done abroad by a single organization. And yet on the printed lists which are presented to some churches, there are ten or twelve objects among which foreign missions is only one, no more prominent than any other; or if causes are presented from the pulpit, some local charity, or a single branch of home work is pressed as vigorously as the entire claim of Foreign Missions. We have at home one society for the support of preachers, another to educate young men for the ministry, another for church building, another for the publication of Bibles, another for printing tracts, another for work among the freedmen and Chinese, each with its officers and secretaries. But the American Board sends out preachers, trains theological students, prints Bibles and tracts in several languages, assists in the erection of churches, and educates thousands of children and youth under its one effective and economical management. The true comparison is between the home work as a whole, and the foreign work. It should be remembered that there are two great departments of Christian benevolence, Home and Foreign, each including several important branches. If there is a right proportion, a true perspective, so that all objects are not equally in the foreground — or back ground — home evangelization would not receive less, and foreign missions would receive a great deal more.

3. *The value of Foreign Missions to Christian doctrine and Christian life at home.* The zeal of the church in sending the gospel all around the globe, has been a preservative of doctrine by the signal triumphs of the simple truths of the gospel, and a preservative of Christian life by the demands it has made for heroic service, for patient self-sacrifice, and for abundant liberality. If it becomes more and more difficult to sustain foreign missions, we may well be alarmed for the future of Christianity at home — we may fear for our religion when missionaries no longer sail from our shores and money is no longer given to send the gospel abroad.

In view of such considerations the support of Foreign Missions should have a place not after, but among necessary expenses. "There is the rent, there is the table, there is the education of children;" these we provide for at any rate. Let us put into the same list, "there is the giving," and make what is not indispensable bend to it.

No one should withhold his offering because it is small. Three cents a week from each member of our churches would put more than half a million dollars into the annual revenue of the American Board. The good man Tobit, whose biography is contained in the Apocrypha, left this injunction with his son, which is excellent advice for us all: "If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little."

All reforms begin with individuals. Let no one wait, then, for a general agreement among the churches to give proportionately, but let every one who recognizes the measure of his own duty, begin at once to give according to his ability.

AN ENGLISH STATESMAN ON AMERICAN MISSIONS IN THE EAST.

THE Right Hon. William E. Baxter, member of the British Parliament and a gentleman of eminence, lately delivered an address on the Eastern question, at Arbroath, Scotland. In the course of his address, he says:—

"Wherever I traveled four years ago, in Egypt, Palestine, Syria, Asiatic and European Turkey, I found that men of all nationalities and creeds, of all opinions on the Eastern question, and other questions as well, emphatically and unanimously gave evidence that the colleges, schools, churches, and other institutions conducted in the most business-like manner, with most conspicuous ability, with a remarkable freedom from all sectarian or religious narrowness, by American gentlemen, were doing more for the civilization and elevation of the ignorant masses in the East than any other agency whatever."

In another part of the same address he says: "The Armenians in many respects are a remarkable people: they are even more forward than the Greeks in the matter of education, which has been greatly stimulated by the splendid work done among them by the American Missionaries." Near the conclusion of his lecture, Mr. Baxter uses these words: "I desire to add my testimony to that of many other recent travelers, to the extraordinary moral influence exercised in the East by the United States of America."

Such testimony to the work of the American Board, from such a source, and coming incidentally, has special force. Witnesses need not be multiplied to the value of the work already done in Turkey. What our churches, acting through the Board, have already done for that empire, not only gives them the right but puts upon them the obligation to do more. The auspicious beginning should be followed by a vigorous prosecution of the effort to give Christian institutions and a Christian civilization to the Ottoman Empire.

THE POPULATION OF CHINA.

STATEMENTS have recently been published purporting to come from a Chinese gentleman, and quoted as "excellent authority," indicating that the population of China has been over-estimated four fold, and that, probably, instead of 400,000,000, the true figures should be about 100,000,000. Canon George Rawlinson, in an article in a recent number of the "*Princeton Review*," expresses the opinion that instead of 414,000,000 the correct statement should be 300,000,000. These statements led one of the secretaries of the Board to write to Hon. S. Wells Williams, the author of "*The Mid-*

dle Kingdom," as acknowledged authority upon Chinese matters, for his view of the weight of evidence upon the question. We quote the following extracts from his reply:—

"The opinion of Canon Rawlinson, living in England, and having never traveled in Eastern Asia personally, can carry no weight with it in the mind of any one who has lived in China, traveled through this and that portion of the country with an observant eye, and examined the way in which the census is taken. In no case has a foreigner ever been able to traverse the statements of the native authorities, and verify the population of a town or village. In traveling near Peking, I found that villagers were usually able to state the number of houses in the various hamlets they knew of, and by reckoning five to a dwelling the number of inhabitants was estimated. Persons who are disinclined to believe in the reputed population of China, and who ask for the same evidence they can get for the population of France, Belgium, or New York before they will believe it, can easily come to deny the present estimate as having the least value. So they can do in regard to the history and chronology of the Chinese, and many writers scout the credibility of their records before the age of Solomon. Others are disposed to receive what is left, fragmentary as it is, somewhat as a geologist receives a broken petrification, and give it all due weight in comparing it with the early records of other nations.

"I must refer you to the 'Middle Kingdom,' vol. i., pp. 206-239, for my more detailed examination of this subject. I think the population is less now than it was in 1812, for the Taiping rebellion probably destroyed twenty millions of human beings, during its eighteen years of carnage, in the fifteen provinces it reached to. I would not place it much higher than 340,000,000, if I was asked to prove it by such facts as are known since the census of 1812. I think few persons in China, competent to judge, have placed much confidence in the recent total of 414,000,000 given by a Russian, at St. Petersburg; at least, no one has supported it by an independent examination. I do not place much reliance on it. The total of 363,000,000 given in 1812 is not a startling one, considering the climate, soil, industry, and economy of the land and people; but the wars of late years must have reduced their numbers. Yet they recuperate wonderfully.

"The statements made by a Chinese about this matter, and recently published in this country, as 'excellent authority,' showed on their face that he knew nothing of the subject as derived from his own country's records. Few Chinese ever investigate such points; they could not satisfactorily do so, even if they wished, and their studies do not fit them to weigh evidence, and reach probable conclusions when they have sifted it."

To the above opinion of Dr. Williams may be added a statement made at the recent Missionary Conference in London, by Dr. Legge, professor of Chinese in the University of Oxford. He refers to what the Chinese ambassador in Paris had lately said, that "he was satisfied in his own mind that the estimate of the population as being over 400,000,000 was the correct one." And Dr. Legge adds, "I do not believe that any one can say anything more positive to you than that."

SYRIA.

THE churches connected with the American Board have not lost their interest in Syria because their missions in that land have been transferred to the care of another board. A recent paper upon Syria in the *Foreign Missionary*, of the Presbyterian Board of Missions, prepared by Rev. Dr. H. H. Jessup, of Beirut, contains facts of much interest, illustrating, as they do, the progress of the truth and the renovating power of the gospel. In 1829, just fifty years ago, William Goodell and Isaac Bird were at Malta, having been obliged to flee from Syria where they had been laboring for a few years. When they left they reported the names of *ten* persons who gave hopeful evidence of piety. In 1830 the station at Beirut was resumed, but the missionaries were met on their return by ecclesiastical anathemas, and the people were forbidden under the severest penalties, to listen to these "followers of the devil." The progress was slow at the beginning, but the labors of Parsons and Fisk and Eli Smith and others, dead or now living, have not been in vain. Dr. Jessup thus contrasts —

THE PAST AND PRESENT OF THE SYRIAN MISSION.

"In the American cemetery in Beirut is a plain sandstone slab with a small, white marble tablet set in its surface, with the inscription: 'Pliny Fisk, died 1826, aged 31 years.' In his day Beirut had a population of 8,000. There was not a school nor a teacher, and hardly a book or a reader. Gross darkness covered the people. There was not a printing-press, nor a school-building, nor a carriage-road, nor a wheeled vehicle, nor a house with glass windows, nor a set of European furniture in the land. Commerce with Europe had hardly been thought of, and missionaries were looked upon as secret emissaries of some mysterious diabolical agency, and the enemies of all religion.

"Pliny Fisk's grave was far outside the city walls, in a 'parcel of ground' purchased by the Americans. That grave is now in the center of a city of 80,000 people. Around it are schools, churches, and residences. One mile to the west is the Syrian Protestant College; one mile to the east is the Second Church of Beirut; and one mile to the south the southern suburbs of the city. Macadamized roads form the streets of the new city; twice a day the diligence post-coach runs to Damascus, and the London Water-Works Company supplies the city with the water of the Dog River, forced by machinery nine miles to the hill overlooking the town, and thence distributed in iron pipes throughout the town. The houses of the city are well built of stone, many of them beautiful specimens of oriental architecture, with glazed windows and many modern conveniences; and European chairs, tables, bureaus, mirrors, wardrobes, sofas, and *book-cases*, made by native Arab workmen, are found in almost every house. There are four colleges in the city, five female seminaries, ninety-three schools of all sects, with 295 teachers and 8,926 pupils, of whom 4,156 are girls, and 4,770 boys. There are 12 printing-presses, of which 5 are Protestant, and 9 newspapers, of which 6 are Protestant.

"The Protestant schools in Beirut number 30, with 116 teachers, 761

boys, and 2,281 girls, or a total of 3,042 pupils. The whole number of Protestant schools in Syria proper, between Antioch on the north, and Nazareth on the south, is 184, with 341 teachers and 10,585 pupils, of whom 5,803 are boys, and 4,782 are girls. Of these girls about 1,000 are Mohammedans."

But quite as remarkable as the advance in Protestant missions, is the change effected in the attitude of the Moslems. They are not so stolid as to be incapable of feeling the impulse of this modern movement. Already they are opening schools, not for boys only, but for girls, an unheard-of thing until recently. Dr. Jessup quotes from the Mohammedan weekly journal of Beirut, which is the organ of the "Young Islam" party of Syrian Moslems, the following notice:—

"On Tuesday, Oct. 1, 1878, the Mohammedan Benevolent Society of Beirut, Syria, opened a school for girls in this city, and we are requested to urge all the owners of zeal and perfection to continue their aid to this society, that it may be able to open also a school for boys."

Dr. Jessup well says: "This notice is the heralding of a new era in Syria, a new stage in true progress. The Mohammedans have at length wheeled into line with that advancing column, led by the Protestant missionaries, which is moving on to the education and enlightenment of Syria, and the disenthralment and elevation of woman in the East. The mere fact that Mohammedans will pay for the education of girls, is one of those striking pivotal events which mark a new epoch in history. What a marvelous change since the days of Fisk, Parsons, and Eli Smith!"

THE KRABSCHITZ INSTITUTE.

A SINGULAR HISTORY.

UNDER the above title the *English Congregationalist* for October last publishes an interesting communication from one who had recently visited Austria, and who witnessed an evangelistic work with which the American Board has had something to do. As the article presents the difficulties under which missionary operations are prosecuted throughout the Austrian Empire, as well as pleasantly illustrates their success, we give it entire.

On the high ground above the Elbe, not far from the town of Raudnitz, in Bohemia, stands the little village of Krabschitz. The Czechs (Bohemians proper) are a branch of the great Slavonic race, and tradition says that the first Czechs who came into Bohemia chose this part of the land as their place of settlement, and that the first of their number who died was buried under the shadow of the neighboring hill, which, with its chapel of St. George, forms so conspicuous an object in all the surrounding region. It seems not unfitting that in this cradle of the race, as the district may be called, an establishment should have been formed for the training of some of the future teachers and mothers of the people. Though far from complete, it has already rendered good service, and has sent out several young women, who are doing a useful work in different parts of the land. Indeed, it is the only Protestant school of the kind throughout the whole of Bohemia.

Having lately spent a few hours under the roof of the energetic director, I propose to give in few words his account of the origin of the undertaking, and of the difficulties attendant upon a work of this nature under such a government as that of Austria.

"THE LABOR OF LOVE."

Some twelve years ago, three or four earnest men of this neighborhood felt compelled, by certain painful circumstances which occurred in connection with a religious ceremonial, to ask Pastor Schubert to allow them to meet at his house and study the Bible with him. In the course of their readings they came to the passage, "The work of faith, the labor of love, and the patience of hope." The first and the last of these phrases presented little difficulty, but what could be meant by "the labor of love"? After considerable discussion, one of them, whom we may call M., remarked, with tears in his eyes, that he felt that he had no love for Christ. When asked the reason of so strange a statement, he replied that ordinary work tired him, but that his love for Christ had never had this effect upon him, and that consequently it could not be genuine love. The reasoning seemed just, and all felt that they were bound to engage in some Christian enterprise. Accordingly, they divided the neighborhood into districts, each of them promising to take one, and to visit it thoroughly. When they came to talk over the result of their investigations, great was their surprise to find that in a region generally supposed to be prosperous and enlightened, there prevailed much poverty and ignorance. They next proceeded to purchase and distribute some articles of clothing and some instruction-books, but to their sorrow they soon discovered that their kindness was abused, and their gifts pawned. What was now to be done? A first discouragement must not be allowed to destroy their zeal, for as M. remarked, "I do not refuse to resume work, because it has wearied me for a time." A fresh consultation was held, and it was determined to open a harvest school, to which the little children might come while their parents were at work in the fields. And so it happened that a pastor's daughter, who resided in the neighborhood, was anxious for some employment, and was willing to undertake this temporary mission.

THE SEED GROWS.

The school had hardly been opened, when Pastor Schubert received a letter from a Scotch lady, a perfect stranger to him, asking him to meet her at the Raudnitz railway-station, and give her some information about the state of things in Bohemia.

Greatly surprised at such a request, Pastor Schubert, accompanied by the pastor's daughter, met the lady, traveled with her to Prague, showed her the curiosities of the city, and aroused her interest on behalf of his poor country. As she bade him good-by, she placed in his hands a bank-note for £10, for the benefit of the harvest-school. Quite ignorant at the time of the value of English money, Pastor Schubert was amazed to see the exchanger hand him over a sum of 114 florins. What now was to be done with this sum, which was far in excess of what was needed for the support of the harvest-school? M. proposed that they should buy an old inn in the village,

formerly a Lutheran chapel, which was then for sale. But 114 florins was as much too small a sum for this object as it was too large for that for which it was given. Each of the members of the little company, however, was able to lend a small sum, and thus sufficient money was raised, and the purchase was effected. The idea was to place two or three children, whose parents were very poor, in this house, under the care of the pastor's daughter. Pastor Schubert informed his Scotch friend, Miss Crum, of what had been done, and very soon money came from Scotland; the borrowed sums were repaid, and the little company found themselves free from all difficulty, and in possession of a useful building.

The thought now occurred to Pastor Schubert that they ought to enlarge their plans, and establish a boarding-school for the daughters of Bohemian Protestants, in the hope that some of the pupils might afterwards become useful as teachers in the Protestant schools of the country. A journey to Kaiserswerth and to Hamburg was undertaken, with a view to obtain information as to the most approved method of conducting such an institution. Miss Crum was also informed of the project, and at once forwarded the means requisite to make a beginning. The scheme proved successful, and it soon became necessary to erect class-rooms behind the old inn. Scotch and English friends sent their contributions, and when I first visited Krabschitz, four years ago, it was in these two contiguous buildings that I found Pastor Schubert and his excellent wife, the teachers, and twenty pupils installed.

THE AMERICAN BOARD'S SHARE IN THE WORK.

But now the American Board of Foreign Missions comes on the scene. Four of our transatlantic brethren have been patiently, and amid fearful discouragements, seeking to establish a mission in Austria. From the very first they have been in close correspondence with Pastor Schubert, and have looked with deep interest on his work. Increased acquaintance with him has led to increased confidence in his energy, judgment, and Christian worth, and thus they have come to look on him as one of their chief coadjutors. They have learned to appreciate the immense value of the Krabschitz Institute, and by the reports they have sent home to America they have awakened the sympathy of their Board and of other Christian friends. They have represented the desirability of enlarging the institution for girls, and establishing also a training school for evangelists. And their representations have borne fruit. A new institution has been erected on higher ground, and on the edge of the farm-land which Pastor Schubert bought several years since; the old inn, a most unhealthy dwelling-place, has been pulled down, and the class-rooms erected five years since have been converted into an institute for evangelists.

The school buildings when complete will form a hollow square, and will be capable of receiving 100 pupils, with their teachers. At present, there are forty-one girls under the care of two excellent certified teachers, who were among the first pupils of the institution. About £500 is required to complete the building, which is substantial, but of the most unpretending character. The institution, when finished, will, it is hoped, be self-support-

ing, as the fees paid by most of the girls' parents or friends, and the produce of the farm-land, will be sufficient to meet all expenses.

Thus a friendly discussion about the "labor of love" has led to the formation of an establishment which, with the neighboring evangelistic institute, is destined, we trust, to render incalculable service to the cause of God in Bohemia.

MISSION WORK IN AUSTRIA.

But I must not close my story without some reference to the difficulties that in Austria are inseparable from undertakings of this kind.

Every new project is regarded with suspicion by the government, especially if started by Czechs, who are all supposed to be impatient of Austrian domination and clamorous for home rule. Then there are many pastors in the Reformed Church of Bohemia whose rationalistic tendencies lead them to regard with disfavor schemes for the promotion of evangelical truth, and this disfavor is largely shared by the rulers of this church, the Upper Church Council at Vienna, who are all, with one exception, members of the rationalistic party.

But the chief annoyances arise from the school regulations of the government. Thus, in a school established on a religious basis and for religious purposes, the rules forbid more than two hours per week being devoted to religious instruction. Again, government school-books must be used, and only these, although Romish tendencies and teachings abound in them. Then, as a specimen of the ridiculously precise requirements which are enforced, I may mention that the plan of study having been prepared by the head teacher, must be submitted to the inspector for his approval, and when this is obtained the identical paper sent to and signed by him must be framed and hung up in the chief class-room, as also a portrait of the emperor. The absurdity of this last regulation is manifest, for patriotism is an almost unknown virtue in Austria, and one which the enforced presence of the emperor's portrait in every school is not likely to promote.

Since I left Krabschitz, the government inspector has conducted his yearly examination of the school. His countenance was closely and anxiously watched. At length it was observed that he smiled a smile of approval, and, moreover, when the yearly festival was held soon after, he seemed to be impressed with the number and the earnestness of the persons who assembled to take part in the services. Nearly 300 came together, some having walked twenty and even thirty miles in order to have the privilege of Christian communion which this annual gathering affords. The majority were converts from the stations supported by the Evangelical Continental Society, which Pastor Schubert, in addition to his other duties, most efficiently superintends. No wonder that such a meeting impressed the school-inspector. It certainly filled the hearts of Pastor Schubert and his colleagues with joy; and as the hymns of praise were sung and the word of truth proclaimed in the chapel of the institution, which had been opened for worship only a few weeks before, they felt that God had indeed been with them, and that He can — to quote Pastor Schubert's words in a letter just received — turn the hearts of men as He turns the courses of the rivers.

PARK STREET CHURCH AND FOREIGN MISSIONS.

AN interesting meeting was held at Park Street Church, Sunday evening, December 8, when addresses were made by Rev. Dr. Thompson, of the Prudential Committee, and Dr. Clark, Foreign Secretary, giving an account of their attendance upon the Missionary Conference at London, in October, and of interviews with the directors of the Church Missionary Society, with Lord Stratford de Redcliffe, the Marquis of Salisbury, and others. Allusion was made at the close of the meeting by the Home Secretary to the history of Park Street Church in connection with foreign missions, particularly to the services held in the church in 1819, when the first missionary company was sent forth to the Sandwich Islands.

In response, one of the oldest members of the church sent a letter to the Missionary Rooms a day or two after the meeting, containing the following reminiscences :—

"I am almost the only connecting link between our church as it now is and the original members of 1809. I was trained up under their influence, knew them all, and remember much that I heard from their lips about foreign missions. They were sorely burdened with a heavy debt for the meeting-house, and the pressure was so great that one of them absolutely mortgaged his own private dwelling-house, in order to raise money to keep the church from being sacrificed. Yet what a good foundation did they lay in connection with their offerings for foreign missions!

"You spoke of 'fifty-nine years ago, and of what took place in Park Street Church.' I presume I was the only person present last evening who was present when that church for the Sandwich Islands was organized in Park Street Meeting-House, in 1819. I was then thirteen years of age, and remember the exercises very distinctly. What a crowded house it was, the missionaries all standing up together, while Deacon Jeremiah Evarts and others addressed them! I remember how much was said about the enterprise, as one of very *doubtful* success, and how we looked upon those missionaries as heroes, with the spirit of martyrs."

It is not strange that doubts prevailed as to the success of foreign missions, when that little band set sail for Hawaii in 1819. But is it not passing strange that any one now doubts about their success, in view of what God has wrought in Hawaii and elsewhere, within the life-time of an individual?

LETTERS FROM THE MISSIONS.

Mission to Spain.

A "CHRISTIAN" FESTIVAL.

REV. THOMAS L. GULICK, of Zaragoza, under date of October 28, writes as follows :—

"During the last quarter, a Young

Men's Christian Association has been formed in our church which we hope may be a means of good. They meet every Friday evening for the study of the Bible and prayer, and once a month on Sunday afternoons.

"We have just passed the 'Fiesta del

Pilar,' with its thousands of pilgrims to the gorgeous shrine of the ugly little virgin which 'descended from heaven' on its jasper pillar. There were all kinds of shows, the giants twenty feet high, acrobats, circuses, brass bands, bull-fights, by the most famous fighters in Spain, whose nick-names are household words in every village throughout the land; magnificent processions headed by the Cardinal-Archbishop of Zaragoza, which slowly passed through the dense crowds from the Cathedral of the 'Pilar' to the Cathedral of 'La Seo' and back again; and, lastly, brilliant fire-works every night, with surging multitudes in all the streets. The five-story houses had lighted lanterns placed on all their balconies, which made the principal streets look very gay. All this in honor of the 'Virgin of the Pillar,' the 'excelsa patrona' of this 'unconquered and ever heroic' city. How much better is the idolatry of 'Christian' Zaragoza than that of pagan Ephesus? The shop windows are full of hundreds and thousands of wooden, silver, and golden images and shrines of the wonderful virgin and her pillar."

SCATTERING THE WORD — PERSECUTION.

"There were temporary booths for selling all kinds of wares on both sides of the main avenue of the city. We had four colporters in Zaragoza, in two booths, selling Bibles and religious books. We held meetings every night for eight days in succession, and hope some good was done, as in that way a good number of strangers heard the truth. The young men took an active part in the work, four of the meetings being held under the auspices of the Young Men's Christian Association.

"One Sunday afternoon lately, as a number of men were leaving the Sunday-school, a priest came along the street of San Pablo, on which our chapel is situated, carrying the *viaticum*. To avoid meeting him they stepped back just within the threshold of the outer door. He looked at them angrily as he came by, and ordered them to take off

their hats. As they did not obey, he repeated his command twice, each time with increasing violence, till finally one of them, our single-eyed colporteur, said: 'We don't interfere with your honor. Go your way, sir; we are in our own house.' At this the priest was even more enraged, and turning, said to a policeman at his side, 'You will see that these fellows are brought to justice for these insults.' He went on, accompanied by the policeman, and our friends went home. Shortly after the policeman came back, and not finding them, left word that as they had been guilty of a grave crime, they would be reported to the authorities for punishment. We have, as yet, heard nothing more of the matter. The priests have, perhaps, concluded that they might lose more than they could gain by taking the matter to court. It is certain that no other consideration deters them. We cannot help being frequently reminded of that decrepit old giant, somewhat stiff in the joints, sitting at the entrance of his cavern, biting his nails and grinding his teeth, because he cannot come at the pilgrims. Now and then he gets one in his clutches.

"At our last communion we received two new members, and four who had left us were restored to fellowship."

European Turkey Mission.

MACEDONIA STILL CALLING.

REV. E. W. JENNEY, of the Monastir station, finds himself in poor health, through over-work, but writes encouragingly from Constantinople:—

"I do believe that Macedonia will not only call for help, but before many years will give substantial aid in extending the kingdom of Christ. I would that we could put into this work a stronger force. Oh that the theological students in America would each cry, 'Lord, may I become a missionary,' and when they hear the answer, 'Yes,' would not examine their digestive organs so carefully, or feel that the *Almighty* cannot

take care of America without their aid. God has cared for America since its discovery to the present time, and we have no proof that he cannot continue to do so for the next fifty years.

"The powers of darkness in and around Monastir are so thoroughly aroused, that we know the Holy Spirit is at work. At Perlepe, twenty-four miles north of Monastir, we made an attack last July. The first sermon was delivered to more than a hundred persons, and so was the second. Crowds came to the khan, and we had profitable talks which will never cease to have their effect. For more than two months one of the missionaries preached there each Sabbath. We stayed but three days of the week, just long enough to stir up the people, and left them to discuss the themes we had presented. These discussions were carried on in the most excited manner. Opposition and persecution reduced the numbers at the meetings to a very few, but discussions waxed warmer and warmer.

"Many came to me and said, 'We would we could come freely to your meetings, but the opposition here is very great.' Privately they studied the Bible, and slyly came to us for more light. One man came in a very excited manner to the room where I was alone, and exclaimed, 'Your work is of the devil!' 'Why?' I asked. 'Ten weeks ago,' he replied, 'we in this city were united, and were of one faith and mind; but now half are for your faith and half for the orthodox faith, and we are just this way' (at the same time striking his fists together). Thus the good work is going on, although we are unable to have a hand in it, our helper having left us, and Brother Baird being at Monastir alone. But the Lord is not dependent on weak missionaries to carry on his work."

SEED GROWING IN SECRET.

"Most of the Bulgarians in Macedonia who can read possess the Word of God in some form, and many of the Greeks and Wallachians have the Testament in their own tongue. Hundreds of

hearts have been pierced by the Sword of the Spirit, and are not only convinced of the errors of their church, but know the way of salvation. To many of these we have never had the opportunity to speak one word; but they have heard that there were American missionaries who hold to a so-called Protestant faith, and, curious to know what we believe, they have studied for themselves.

"Sometimes I have had callers, or met men in shops, who have been Protestants for a year or two, who had never had an opportunity to speak to us, and on questioning them I have found that they had formed a correct judgment on fundamental truths. Blessed thought,—the Holy Spirit is using our presence to arouse many to whom we cannot speak to search for the truth! We shall never know the results of missionary labor until we stand before the judgment throne. Then, he who thought he had accomplished the least will find that he has done the most, and he who thought that he was all-important will weep over scanty returns."

Western Turkey Mission.

THE CENTRAL EVANGELICAL UNION.

REV. EDWARD RIGGS, of Marsovan, sends a very full account of a journey to Cesarea to attend the meeting of their "Union." The account given of the proceedings of the assembly will be found of special interest. Mr. Riggs writes:—

"On Monday, September 23, the meeting of the Central Evangelical Union was organized with eleven delegates, pastors and laymen, from eight of the eleven churches constituting the Union. After devotional exercises, the first business of the meeting was to receive into the fellowship of the Union one new church—that of Istanbul, which, though it came into existence in a rather irregular way, is acknowledged as existing beyond a doubt. Next, the Union had to deal with several cases laid over from the previous meeting for corre-

spondence, mainly pertaining to relations between certain churches and their pastors.

"The dignity, charity, and wisdom with which this ecclesiastical body dealt with these matters was very commendable. They dissolved the relations between one church, Yozgat, and its pastor. Another church, Sungurlu, they strongly advised to recall its pastor, who has been for some time laboring elsewhere. Another, Kapoo Kaya, they congratulated on the recent resumption of complete relations with its pastor. To another church, Gurun, they wrote cordially counseling them to use every means for the settling of certain difficulties, in order to avoid the threatened sundering of the pastoral relation. They also appointed committees for the ordination of pastors over two churches hitherto without regular pastors, and for the formation at the proper juncture of a church in Hadji Keuy.

"These facts, carefully weighed, will show that the churches here are not without their full share of difficulties with regard to the pastoral relation, but that they are making an earnest effort to overcome them; also that the number of churches is steadily increasing, and the desire and purpose to have every church supplied with a suitable and permanent pastor is strong. Five young men, who have been for various lengths of time engaged in evangelical labors, were granted regular licenses to preach after suitable examinations. Three others only failed to receive the same through exceptional circumstances. Seven of these eight are graduates of the Marsovan Theological Seminary."

DEDICATION OF A CHURCH.

Mr. Riggs gives also an account of the new church edifice erected in Cesarea, through the aid of funds contributed for this purpose in Great Britain. This is an illustration of the way in which the friends of Turkey, and of missions in England and Scotland, may assist in planting permanently the institutions of the gospel in the land to which they now have such special rela-

tions. Of the church, and the services of dedication, Mr. Riggs writes:—

"The sessions of the Union were held in the building erected for parsonage and school, in connection with the new and grand church building of the congregation in Cesarea. The church is a stately stone structure, of the Romaic or later Byzantine style, the central dome being about fifty-five feet high. The dedication services took place at the usual hour of morning service on the Sabbath, and were attended by a great crowd. When the doors were opened, the seats were all quickly occupied, and after all the standing room seemed to be filled, the crowd at the doors still kept pressing in till the house was closely packed up to the pulpit steps. There were about two thousand people inside of the building, and each of the fourteen windows near the ground gave room for twelve heads eagerly squeezed in, while many persons went away disappointed.

"The services were participated in by several native pastors and missionaries, occupying about two hours. A sketch of the beginnings of the Protestant reformation in that region was given by Dr. Farnsworth, the senior missionary, and some account of the building enterprise was furnished by a pastor, Rev. Kerope Yakobian."

A COMPOSITE AUDIENCE.

"In the audience there were, of course, large numbers of non-Protestant Armenians and Greeks, and some Turks, also, I believe; while in a prominent place, under the central dome, sat a Circassian in full dress, made very conspicuous by the large and grotesque sheep-skin cap,—a very rare sight in any Christian place of worship. He afterwards expressed himself very much pleased with the services, and took pains to be present promptly at all the services of the day, paying strict and respectful attention. At the time of the afternoon service the sacraments of baptism and the Lord's Supper were administered, and again the place was crowded to its utmost capacity. In the evening

a large audience collected for the third time, to listen to two reports of evangelical work at various points in the Empire.

"Thus was inaugurated the use of the most church-like looking place erected for the use of the evangelical Christians in this Empire. It is watched with prayerful interest by many good Christian friends in Scotland as well as in our land, and in this land. We trust this church, with its able pastor and its noble building, will long be efficient as a leader in the reformation movement in this land, even as its glistening dome forms a prominent object in the view of the city for many miles around."

Central Turkey Mission.

A MISSIONARY PHYSICIAN WANTED.

MR. TROWBRIDGE, of the Central Turkey College, writes of the influence the medical department of the college is exerting in attracting the attention of Christian young men. He says:—

"Two men have just come from Diarbekir to enter the medical department, one bringing his wife and three children. He is cordially recommended by Dr. Barnum. Another man of fine talents came on Saturday from Egin, also warmly indorsed as an able man and an earnest working Christian, by Dr. Barnum. Mr. Parsons writes from Baghchijik in regard to 'one of the most active Christian young men in the whole Geoh district,' who wishes to come here to study medicine. Mr. Parmelee also writes in like terms in regard to a young man at Ordo, on the Black Sea. For different reasons three or four members of the medical class of last year have been obliged to leave, yet Dr. Sewny tells me he will have at least fifteen in his class this year. It is plain that if we can get the right men as teachers we can draw men from all Asia Minor. These fifteen students will pay us seventy-five Turkish liras this year as tuition without being any expense to us. I mention these points that you may see

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how important it is that we have at least one medical professor as soon as possible; if possible, two.

"Of course we may all be disappointed, but the indications are that a new order of things will be introduced here at no distant day. We cannot, therefore, be too active in putting ourselves in a position to guide the new intellectual and spiritual life that will come into these living masses; that is our business, *guidance, stimulus*. If the churches connected with the Board neglect this opportunity, they will be unworthy of their history. God does not often give such an opportunity to his church. Here is a chance to strike a death-blow at the whole rotten system of Islam! Will the Congregational churches improve the opportunity?"

Ceylon Mission.

JAFFNA COLLEGE.

REV. E. P. HASTINGS, under date of October 11, says:—

"The college term closed on the 10th inst. for a vacation of three weeks. At our last communion just before the close of the term, eight of our students were received on profession of faith to the church,—five the sons of Christian parents, and three from heathen families. All have been before the committee as candidates for several months before their admission. They seemed to give good evidence of being truly converted, and yet I feel a good deal of solicitude, especially for those who are from heathen families, knowing that they will have to meet with many and strong temptations in connection with future employment and the question of marriage.

"One of the three mentioned above wrote me, on reaching home, as follows: 'On the very night I came here, I was requested to go to the temple which is near by our house, but I refused to do so, and they did not press me. On the next day the *guru*, or family priest, hearing that I had come home, came to

visit me, with a letter from my uncle in his hand, in which he requested him not to allow me to join the church at present. I told him, "I have already joined." Then he called my relatives and told them the fact, and for two hours together they were all conversing with me. "Every one," said I, "inclines towards what he believes. I believe that Christianity is the only true religion, and have already joined the church, therefore you need not speak more of that." They then ceased talking with me. My relatives are very much displeased with me. I thank God for his merciful act in taking me also as one of his children."

"This is, probably, but the beginning of his trials. His father is dead, and he is dependent on his uncle for his support, and if that is not withdrawn, very likely some arrangements will soon be made for his marriage to an uneducated heathen girl, and he will be pressed by threats and promises to accept it.

"We closed our term with fifty-seven students in attendance, one of the senior class, a promising Christian young man, having been taken away by his relatives against his own wish, to seek government employment. Of the fifty-seven, twenty-four are communicants, and nine others, sons of Christian parents.

"The theological students have made fair progress in their studies during their first term, just closed. They were twice examined by Mr. W. W. Howland in Prof. Barrows' 'Sacred Geography,' and twice by Mr. Smith in 'Christian Evidences.' These studies were taught by Mr. Hunt and Pastor Rice. Mr. S. W. Howland has examined and criticised two essays written by each on subjects assigned. I have had a daily recitation with them in the Bible."

ODOOPIITY.

Rev. S. W. Howland reports progress in Odoopitty, as follows:—

"We are much interested in our new field, and think there are many signs of good. Of these, not the least is the readiness of the people to hear. At the

Union Bible meeting in the Port, nearly two hundred were present, and I have since held several meetings there which were nearly as well attended. I plan to have at least one meeting each month, of a special character, in which some other subject is made the introduction to Christian truth. Thus they have had the magic lantern, temperance charts, and the human skeleton; this latter, besides the information on anatomy and hygiene, gave a good text for a plain talk on death, the resurrection, and the life beyond, with the preparation for it. After nearly two hours, the large audience seemed reluctant to go away.

"There has been a good degree of interest in the Girls' Boarding School during the past term. All of the twenty-five girls, not already church members, are inquirers, or hoping in Christ. At our last communion, six from the school were received to the church, five of them children of heathen parents."

A NEW CREATURE IN CHRIST.

"One man from the village was also received, who has for some time given evidence of being a Christian, but has been obliged to wait because he had two wives. They were sisters, and owned the homestead, thus making it difficult to send away one. But he has put up a new house in another place, and moved into it with his legal wife. The other wife has a grown-up son who is able to care for her, and she has sufficient property to keep her from want. The man was formerly owner of a devil temple. That neglected temple and the new Christian home by the roadside bear witness to all who pass by of the power of Christianity.

"One young man, whose father (now dead) was manager of a prominent temple here, was present at the temple on an occasion when a man was 'possessed' of the god. He said mockingly to the man, who was gyrating, dancing, and performing all manner of antics: 'You'd better hurry up, and get over it; it's nearly sunset.' The man turned and cursed him, saying that

he would die within sixty days, and added that one whom he had similarly cursed on another occasion had died according to the prediction. The young man boldly replied before all the assembled people, that if he did not die he would become a Christian. He did not die, and has been coming to our meetings. Whether he will keep his promise remains to be seen, but he seems to show real interest.

"Wednesday evenings the Sabbath-school teachers and some others, twelve or fifteen in all, meet in our sitting-room for the study of the international lessons. At Chavagacherry we have not been able to spend much time, but go there once or twice a month. It is a promising field, and would be our strongest church if united, but there is considerable disaffection between some of the members. Nevertheless, two men have been received to the church, both of whom had Christian wives, and a number of others have applied for admission. The church assumed the whole support of the pastor in January. We hope we may have four independent churches there before many years, if the field can be well worked."

IN CONCERT WITH THE ANNUAL MEETING AT MILWAUKEE.

Rev. W. W. Howland, after making a renewed plea for two new female helpers, especially in view of the expected retirement of Miss Agnew from the care of the Girls' Boarding School, says :—

"Our annual meeting, held in concert with the meeting of the American Board, came in turn at Oodooville this year, on Thursday, October 3. These gatherings, when the Christians come, in family and neighborhood groups, from all parts of the field, as the tribes used to go up to Jerusalem, are pleasant occasions. The increasing number who come, making it difficult to find room for all even in our larger churches, reminds us of the words of the prophet : 'Enlarge the place of thy tent. Spare not ; lengthen thy cords and strengthen

thy stakes. For thou shalt break forth on the right hand and on the left.' We collected, in anticipation, all the available seats at the station, and sent for a cart-load more from Manepy. By crowding every possible space we thought we could accommodate all, still 'the place was too strait.'"

THE PEOPLE PRESENT.

"The people gathered at an early hour, and as I went in and cast my eye over the sea of faces, many memories of the past came up. Some of the old, familiar faces of by-gone days, faithful men, my beloved fellow-laborers, were gone, but their children and grandchildren were there ; those whom I knew as children and youth were now the fathers, mothers, and grandparents. Those who were then studying in our seminaries are now beginning to be hoary-headed, some of them pastors, others preachers, catechists, and teachers. The pastors make a goodly company, eight worthy men, nearly all past middle life, who, with five others, preachers and catechists, in charge of churches, represent thirteen different churches (including the one about to be organized at Moo-lai), nine of which are supported entirely by local contributions. I could but contrast the present with the comparatively recent days, when there was not a single native pastor, and not a church that contributed to the support of its own preacher. The whole audience impressed me as a gathering of the intelligence and, to an increasing extent, of the influence of the community."

THE EXERCISES OF THE DAY.

"After the opening devotional exercises a rapid survey was given of the progress of the missionary work in different parts of the world. Then the work of the Native Evangelical Society in the adjacent islands was represented by one of the officers of that society. The next speaker was one of the native Christians who has recently spent several months in Madras, visiting

also other missionary fields in Southern India. He gave some interesting particulars of the progress of the work there. This was followed by some account of the efforts of Christians for the suppression of intemperance, slavery, war, and vice, and efforts for the elevation of the degraded and the relief of the suffering. Mr. Hastings then gave the closing address, on the present position and duty of the Jaffna Christians in the great work of the world's conversion.

"After ten minutes' recess the Lord's Supper was administered, the exercises being conducted entirely by the native pastors. The meeting closed at three o'clock, the interest apparently not flagging to the end of the session of four hours and a half. Then came the pleasant greetings of friends and classmates, — old acquaintances. The Christian women and girls who came from a distance were provided with food in the boarding school, and the men were invited by the Christian families residing here, the pastor having thirty guests, another person fifty, and others probably less. Before they returned to their homes, many of them came to the missionary house for a pleasant call.

"These days have an important influence upon the churches in sustaining the Christian interest and fellowship one with another, and in awakening them to activity in laboring, praying, and giving for the Lord's work here and elsewhere."

Japan Mission.

KIOTO — LABORERS RETURNED.

REV. JOHN T. GULICK, who has been transferred from the North China mission to Japan, writes from Kobe, under date of October 25, of his joy at being permitted to continue his work under the American Board. Of the beginning of his labors in his new field he speaks thus: —

"It seems probable now that there will be no difficulty in my obtaining a

permit to reside in Kioto as a teacher in the Training School. I could not ask for any happier lot than to be associated with such companions in such a work. We are all greatly rejoiced by the return of Drs. Berry and Gordon, in so good health, and by the accession to our number of the new workers. We believe the way will open for the planting of new stations, giving opportunity for the zeal and influence of all to find full scope. But where these stations are to be is not yet clear."

HIKONE.

"My sister and I have just returned from a visit to Hikone, a town of about 30,000 inhabitants on the east shore of Lake Biwa. It is now about two years since Dr. Taylor commenced monthly visits to this city, at the request of the doctors of the place, who desired instruction in the doctrines of Christianity, accompanied with teaching in the practice of medicine. Though his visits have been interrupted by the pressure of other work, the students of the Training School have kept up the monthly visits for Christian teaching and preaching. Through these labors a number of believers have been gathered, who for nearly a year have maintained Sabbath worship. Within a few weeks they have secured the regular services of Mr. Homma, an earnest young man, who has spent two years in the Training School, and who will, we trust, be enabled to lead them on in Christian life and knowledge. Mr. Homma, who was my sister's teacher in the language before going to the Training School, is warmly attached to us all. It was therefore natural that we should receive a hearty welcome from him; but the cordial hospitality with which we were received by the other believers in the city, and in a village twelve miles to the south, was beyond anything that we could have expected, and exceedingly gratifying."

CASTING OUT DEVILS.

"One of the most remarkable phases of the work there is the power that

Christian truth is gaining over some of the worst characters in the city. Two men, who have been widely known in that section of country as keepers of gambling saloons and houses of ill-fame, have within a few months become ashamed of their vile trade. Gathering the inmates of their establishments together, they announced their purpose to abandon the wicked business, and follow the teachings of Christ. The women and girls, whom they had purchased from their parents and subjected to a life of degradation, they promised to set free without the return of the money, if they could find homes as wives, or if they would return to their parents, giving pledges that they would abandon their lives of shame. We were told that all but one of these victims of their trade had, in these ways, been provided with homes, the business had been entirely closed, and those who were the organizers of this iniquity had become regular and attentive hearers of the word of life."

AN INTERESTED AUDIENCE.

"To those who assembled in the place of worship on Sabbath evening, I gave, by special request, an account of the changes that had been produced at the Sandwich Islands through the labors of Christian teachers, telling how a people bound by degrading superstitions, and given up to gambling and debauchery, had been elevated by the gospel. As I had not time to prepare the discourse in Japanese, the young preacher consented to act as my interpreter; and by going over the subject with him before the meeting, partly in Japanese and partly in English, he was able to take in the full meaning of the condensed paragraphs in which I delivered the discourse, expanding them as he turned them into graphic Japanese. The hearers seemed much interested.

"The towns and villages on the shores of Lake Biwa form a large and attractive field, easily accessible from Kioto. But it can be reached by the foreign missionary only by special passes and under many limitations."

ANNAKA — CHURCH ORGANIZED.

Reference has heretofore been made in the *Herald* to the formation of a church at Annaka, a town in the interior of Japan, eighty miles northwest of Yokohama, but no full account of the event has been received until recently. The story is specially noteworthy in view of the small amount of missionary labor expended in the place, and also because the location is so near the center of the Empire. It will be remembered that Mr. Neesima is a native of Annaka. Mr. Greene of Yokohama writes:—

"We reached Annaka on the 24th of September, and as we rode into town a man ran up to my jinrikisha and, saluting me, asked if I was Mr. Greene. On my replying in the affirmative, he said his name was Yuwasa, whom I knew to be one of the principal men in the church. He said they had been expecting us for some days, and that they had arranged for us to stay at a hotel near by, where we found very pleasant quarters.

"We were hardly settled before the church members began to flock in to pay their respects, each one bringing a slip of paper with his or her name written on it, which they presented on being introduced. Knowing that we had not yet dined, they very considerably withdrew to another room when our dinner was brought in, but no sooner had we finished than a regular levee began, which lasted until nearly dark. Our children entered fully into the spirit of the occasion, and did as good missionary work as their parents, as they assisted us to entertain the forty or fifty guests who filled our rooms. Everything possible was done for our comfort. They even insisted on sending off nearly ten miles for fresh milk for the children.

"Arrangements were made for me to preach in the evening and examine the candidates for admission to the church. Twelve presented themselves that evening, and passed an examination which was very interesting and satisfactory to me. Two others presented themselves

the next day, making fourteen in all. In the afternoon of the 25th I administered baptism to the fourteen candidates for admission to the church, and we celebrated the Lord's Supper in the presence of a large audience.

"In the evening a prayer-meeting, which was well attended, was held at our hotel. Some of the remarks and prayers were very touching, and showed a religious experience which one would hardly expect to find among a band of Christians so recently come out of heathenism, especially considering how much they had been left to their own resources. Perhaps the secret may be found just here, that they had been forced to study the Bible by themselves, and had thereby gained a certain independence which went far to offset the disadvantages of their position."

SELF-SUPPORT FROM THE START.

"You perhaps recollect that Mr. Neesima visited Annaka on his return from America four years ago, and spent a week or two there. A year ago last summer, one of the best men in our Kioto school spent nearly three months in Annaka, and was there again in the winter and spring for perhaps a little longer time. Another student went over last summer, and did excellent service in preaching and teaching. Thus the whole amount of outside help which the Annaka Christians have had can hardly be more than ten months of religious instruction during the past four years. During the intervals, they have held their services with a good degree of regularity, the interest has increased, and outside work, both to the east and west, has been taken up, and an evening school for girls in Annaka has been commenced. They have provided themselves with a convenient chapel, where they hold two services on the Sabbath and one during the week.

"The church now numbers forty resident members. It has never received pecuniary aid from the mission, I think, beyond the traveling expenses of the students who have preached to them,

and, if I am not mistaken, the money advanced to the last student on his leaving Kioto has been refunded by the Annaka Church. They are longing for a pastor, and will give him a comfortable support from the first. I can think of no more promising field for one of the members of the class soon to graduate from our Kioto school than that which is opening in and around Annaka. The church hopes to secure the services of Mr. Ebina, the student who was with them in the summer of 1877, and again last winter.

"The last morning of our stay quite a number of the Christians came together to bid us good-by, and one man was apparently delegated to accompany us to the next large town, some seven or eight miles away. When we came to settle our bill with the hotel keeper we found there was no bill for us to pay at all, for the church had arranged for its payment.

"Annaka seems to be a very prosperous town, lying right in the heart of one of the finest silk districts in Japan. The people during the summer season devote themselves almost entirely to feeding silk-worms and reeling silk. Large quantities of silk-worm eggs are produced for exportation to Italy. Silk reeling machinery has lately been introduced, and seems likely to increase wonderfully the profit to the producers."

OSAKA — ITS IMPORTANCE.

Rev. H. H. Leavitt writes of the commanding position and influence of the missionary station he occupies: —

"Osaka is rapidly increasing in population, and is evidently destined to be a very large city. At present it is the seat of a large and rapidly increasing coast trade, which makes it a center to which representatives from every part of the Empire have occasion to come. From this fact alone its importance as a point of influence over every part of the country cannot be overestimated. Again, as a center of wealth and business activity — the leading manufactories being concentrated here — it is

fast becoming for young Japan the resort of those who catch the inspiration of the onward movement, and wish to participate in it. Hence the literary strength of the south is fast drifting this way, finding here its best opportunity for development and expression.

"The government has a special department instituted for encouraging the translation of foreign books of value, especially those which may, in any department, be used as text-books. It also encourages the making of new books, and many opening intellects are busy under its patronage. Always one of the most active cities in Japan, if not the most so, Osaka enters heartily into the new-era lines of business and effort, and the great number of new buildings going up, and the busy streets, testify to how completely its pulse is affected by the bursting life of this reviving country. With a population equal now to that of Boston and all its suburban towns and cities, its present rapid growth makes us who are here see that any work we do to influence the Osaka of to-day means vastly wider reaches in our widening field."

HELPERS NEEDED.

In another letter Mr. Leavitt pleads for female helpers for Osaka. He writes:—

"Our pens are dull to write the stirring words which our hearts would utter, but we do call for women for Osaka. At least three or four more should be sent us at once, or we cannot keep pace with this advancing work. These self-supporting churches have tremendous energy. Just think,—the colony of twelve members of two years ago is planting *three* new colonies this year, with no outside help; this in addition to carrying on two schools in connection with their sister church. Have we not to bestir ourselves? Do we not need women for this advancing work that, with Christianity, may come to this people the blessing of a Christian home? This blessing can come only as the mothers, the wives, the daughters, are brought into the church, and the Christians taught to respect Christian character in them.

"Can you not send at least *four* women to Osaka, for it will be but a very short time when this must become our most influential place of working. Here is the life and the place where life congregates, and it is to be the place which more than any other is to send its influence over the country. If these ladies were here to-day, we could hardly wait for them to prepare for their work."

GLEANINGS FROM LETTERS.

EUROPEAN TURKEY.—We are flooded with applications for permission to enter the Theological School. Four or five priests have applied. They have come here to enter the "Orthodox Seminary," but find it quite other than they supposed, and are sadly disappointed. One of them, after attending some of our services, asked, "Can there not be a coming together of your party and ours, so that we can be one." It would seem that had we teachers and buildings we might open a large institution for teachers. There is a very great call for teachers, and students who have

been in our schools are highly valued.—*Rev. W. E. Locke, Samokov.*

—Thanks to Russian orders, the streets of our city were never so clean as now. Pure mountain water is being conducted to about a score of fountains in different parts of the city. Hitherto water has cost ten cents a horse-back load. Another feature of the new order of things is the conversion of an old and hideous Turkish grave-yard into a miniature Central Park, with mounds, labyrinth, grotto, etc. It is odd to hear the merry sound of church bells, and yet more odd to

miss the musical call to prayer from the minaret. — *Rev. L. Bond, Jr., Philopolis.*

— The feelings of the Bulgarians towards the missionaries are kinder than ever before. The Russians have been quite friendly and, as yet, have done nothing to limit us in our work. All things considered our work here was never so promising as at present. We feel then that now we are called to renewed effort not only to teach and preach, but to prepare printed matter for those who have come into not only new civil liberty, but also into the accompanying mental activity. This activity is seen in several things. There is now a large sale of Bibles and Testaments both in Russian and Bulgarian. New newspapers are springing up, while as yet no postal arrangements exist. The government has published its intention to have three "gymnasias," one each at Sophia, Rustchuk, and Gabroov, and two theological seminaries, one at a place near Turnoov, and one here in Samokov. Orders, we hear, have been issued for putting the latter in readiness for use. Besides this the government has published a plan for common schools in all the villages, and for higher schools in the larger places. To be sure this is yet on paper and will not be put into effect for some time. Still it shows the direction in which the current is flowing and, to some extent, its rapidity. — *Rev. J. W. Baird, Monastir, in Christian Weekly.*

WESTERN TURKEY. — Robbers were reported more than usually rampant, and some, at least, of the reports are true. One of their victims was a good Christian brother of ours from the vicinity of Cesarea. Riding along unconsciously on his donkey, he was suddenly pounced upon by a small army of some eighteen armed and mounted men. As they were stripping him, a Testament tumbled out of his breast-pocket. Seeing this, they cried, "Ah! you are a Protestant, are you? Well, then, you wont lie. Now tell us how much money you have about you." Having secured quite a little sum, they

fell into savage dispute over the division of the spoil. Words rose high, and might have come to blows had not these road-gentry wisely concluded to refer their quarrel to their just and truthful victim. His even-handed decision left them nothing to say, but seemed to have touched no chord of noble manliness in their degraded souls. Thus through all grades of society the public conscience seems to testify to the improved morality induced by evangelical Christianity. — *Rev. Edward Riggs, Marsovan.*

— A feud recently arose in a town near Cesarea between two men who were considered among the bitterest enemies of the Protestants. They were finally induced to abide by the decision of a commission of four men, two to be chosen by each side. After carefully selecting the men and comparing notes, it was found that they had both selected the two most promising Protestants in the place. — *Rev. Edward Riggs, Marsovan.*

WESTERN MEXICO. — A woman from Ahualulco came to Guadalajara, and to our house, avowing herself to be a Protestant. We asked her if she had attended Mr. Stephens' services at Ahualulco. She said, "No." We then asked her how she had learned of our faith and doctrines. She said she did not know much of our doctrines; but one day, as she stood in her door, Mr. Stephens was passing, and a little child came along, crying bitterly. Mr. Stephens stooped down and asked the child what the matter was. She said she had got a thorn in her foot, and it hurt her very much. He sat down by the roadside, took the little girl upon his knee, and with his knife extracted the thorn from the dirty little foot. He then wiped away her tears, and gave her fifty cents to go and buy a pair of shoes. The woman said, "I then saw that Señor Stephens had something that our priests knew nothing of, and I resolved that his religion should be mine." — *Mrs. Edna M. Watkins, Guadalajara.*

MISSIONS OF OTHER BOARDS.

MISSIONS OF THE UNITED BRETHREN
(MORAVIANS).

THE following table is compiled from the Report of the Missions of the United Brethren, issued in London in November last. In the number of missionaries given, the wives are included:—

	Stations.	Mission- aries.	Members.
Greenland	6	19	1,506
Labrador	6	39	1,220
North American Indians	4	9	346
West Indies	40	91	34,087
Moskito Coast	6	15	1,003
Surinam	14	69	21,936
South Africa	15	65	10,380
Australia	2	6	133
Central Asia	2	6	35
Total	95	323	70,646

In the summary given in the Report, the 70,646 members above enumerated are called "converts, of whom 23,185 are communicants."

The income for 1877, from all sources, amounted to \$83,355. It is a remarkable fact that the sum of \$34,430 is acknowledged as received from "societies and friends of other Christian denominations"—a larger sum than that received from donations and legacies within the denomination itself. These amounted to \$28,435.

BRITISH CONTRIBUTIONS TO FOREIGN
MISSIONS.

THE annual summary of British contributions to sixty-seven societies, for foreign mission work, during the financial year 1877-78, has just been completed by Canon Scott Robertson of Sittingbourne. It shows an increase of more than \$260,000 upon the total for 1876:—

Church of England Missions	\$2,330,365
Joint Societies of Churchmen and Non-conformists	819,225
English Non-conformist Societies	1,621,155
Scotch and Irish Presbyterian Societies	695,055
Propaganda of Roman Catholic Church in England	38,165

Thus the total contributions for foreign missions in Great Britain in 1877 amounted to more than five and one half millions of dollars. This amount does not include income from investments, balances in hand at the beginning of the year, nor any foreign contributions.

FOREIGN MISSIONS OF THE PROTESTANT
EPISCOPAL CHURCH OF THE
UNITED STATES.

THE Annual Report of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States has just come to hand. It gives no summaries. The following table is compiled from the records of the several foreign missions:—

	Bishops.	Presbyters.	Confirma- tions.
Africa	1	4	74
China	1	6	43
Japan	1	5	16
Haiti	1	9	89
Mexico	2	4	4

The total receipts for foreign missions amounted to \$139,971.57, of which \$80,657.42 came from the parishes, \$23,974.98 from legacies, and \$35,339.16 from miscellaneous sources. Of the 2,900 parishes only 1,170 have contributed to foreign missions, yet the gross receipts are much larger than those of any previous year. At the close of the financial year (September 1) the treasury was overdrawn \$17,508.78.

MISCELLANY.

THE AWAKENING IN TINNEVELLY.

THE remarkable religious movements in India, especially among the Teloo-goos and in Tinnevely, have naturally kindled great hopes among the friends of missions. The English Church Missionary Society have recently received 8,000 persons in the district of Tinnevely, who have abandoned heathenism and have applied for instruction. Of the position and purpose of these persons, Bishop Sargent of that mission says : —

“When we Christians speak of religion, we associate with it primarily and necessarily the ideas of spiritual good and future blessedness ; but what has been hitherto the notion of these poor people in regard to the religion which they have followed? There is not a particle of spiritual good implied in it, and the present life with its temporary enjoyments is the boundary of all their aspirations and expectations. In embracing Christianity the same notions cling to them. The good they wish for and expect is all confined to worldly objects, and it is only as they are taught, ‘line upon line and precept upon precept,’ that they can be weaned from these worldly motives, and have their minds and hearts directed to higher objects. I can claim for the vast majority of these poor people no higher purpose than this at present, namely, to forsake their idol gods whom they suppose to have deserted them in their troubles, and to seek the favor of the God of the Christians whose benefits they have lately witnessed.”

SANDWICH ISLANDS.

HON. WILLIAM HYDE, of Ware, Mass., has recently returned from a visit at the Sandwich Islands. In a letter not intended for publication he says : —

“I was greatly interested in my visit at the Islands. The gospel has made

wonderful progress there. No land is better supplied with churches and schools. I told our Auxiliary at the annual meeting, that there were more persons in Worcester County who could neither read nor write than in the Sandwich Islands. People that I supposed well informed seemed amazed to hear it. I found as cultivated society in Honolulu, and as pleasant a town as Northampton, of not far from the same population. With two good English congregations of worshipers, and two larger ones using the native language, with as large and interesting Sabbath-schools as I ever saw, I felt as much at home as in Massachusetts. I do not suppose the type of piety nor the standard of intelligence to be of the highest order ; but when we know that it is only one hundred years since Captain Cook discovered the Islands, and consider their degraded condition then, and that it is not sixty years since the gospel went there, we may well wonder at what has been accomplished.”

“JAPAN AND THE WESTERN POWERS.”

AN able article upon “Japan and the Western Powers,” in the November number of the *North American Review*, from the pen of a Japanese gentleman, Matsuyama Makato, contains the following high compliment to American diplomacy in its relation to that empire : —

“America led the rest of the world in its intercourse with the Empire of the ‘Rising Sun.’ It was the United States that made the first treaty of peace and amity with Japan ; it was that republic which made the first treaty for ‘regulating the intercourse of American citizens within the empire of Japan ;’ it was the United States also which made the first treaty of ‘amity and commerce,’ and in none of these do we find as cunning devices of diplomatic imposition as have since been inaugurated by later

'diplomats.' The course of American diplomacy was appreciated then, is appreciated now, and will be in the future, shining brightly in the pages of history. After the first treaty had been signed, and the sincerity of American friendship confided in by the Japanese authorities, as was the case, it would have been comparatively easy to impose any stipulation which might ultimately destroy the prosperity of the empire, upon those who hardly knew what a treaty meant. But America would not attempt such an unjust policy against a people enfeebled by long isolation from the family of nations, and by the suicidal policy of the Tokugawa despotism. The friendly and conscientious course of the United States in dealing with Japan in those days cannot be over-estimated."

ADVANCE IN MEXICO.

REV. M. N. HUTCHINSON, in a letter in the *Foreign Missionary*, speaks of the progress of the Presbyterian mission in Mexico:—

"Cheering words come to us in almost every letter received from our helpers. I have this moment received two letters from Zitacuaro. One week ago to-day the brethren of Zitacuaro celebrated the first anniversary of the church, *i. e.*, of the first Christian service, which was held just one year ago. Two hundred attended—all that the place would hold; and many were obliged to go away. Some of these came two days' journey to be present. The Lord's Supper was celebrated, and one hundred were received on profession of their faith, and were baptized. You remember that a few months ago, one hundred were received, and that at the close of that service about as many more requested to be admitted, but that it was thought best to delay the reception for a time. The result seems to show that the Spirit has been at work in their hearts. In Jungapro, in the same district, we have opened another chapel. This about one month since. Indeed, there are in this district of Zita-

cuaro eleven cities and towns, or points, where we have a considerable number of brethren, and where we visit and preach as often as possible (in four of them almost regularly), and upon the most moderate calculation we have five hundred brethren, not counting many who are friendly, but who do not pretend to be Christians. I am sure you will rejoice in this new evidence that in taking these forward steps we were but obeying the voice of Providence. There is another new circle of work drawing us on in a quiet way, of which I will write a little later." A still more recent letter states that thirty-four had been received into the church in Mexico city.

BIBLIOGRAPHICAL.

Through Bible Lands: Notes of Travel in Egypt, the Desert and Palestine. By PHILIP SCHAFF, D. D., LL. D. 12mo. pp. 113. American Tract Society.

This volume is a valuable addition to Biblical literature. It gives us the fresh observations of an accomplished scholar. To one who has been over the same ground, it is a delightful review of past experiences enriched by the learning and research of others. The explanation of just what one wishes to have explained is done so clearly, in so few words, and without parade of investigation, that it is hard to realize that in the two or three lines is condensed the labor of months, possibly, of English and German scholarship. We have thus the conclusions of the best authorities presented by an authority whom all honor and respect. To quote from the introductory chapter: "Manners and customs are so stationary in the East, that you are transferred as by magic to the age of the Apostles, the prophets, and the patriarchs. A flood of light is thrown on the meaning of innumerable passages which appear strange at a distance, but quite natural on the spot. A thoughtful traveler fills his memory with a gallery of photographic pictures more valuable than any number of books. Whenever he reads afterwards of the visits of Abraham,

Joseph, and Jacob to Egypt, the miracles of Moses, the wanderings of the Israelites, of Hebron, Bethlehem, Nazareth, the Dead Sea, the River Jordan, the Lake of Gennesaret, Mount Hermon, the cedars of Lebanon, Jerusalem, Bethany, Gethsemane, and Mount Olivet, the places and scenes rise up before his mental eye with a vividness which they never had before. The ruinous condition of those countries may diminish the poetry, but the impression of the reality is deepened. Palestine has been not inaptly termed 'the fifth Gospel.' It is the frame-work in which the canonical Gospels are set."

The illustrations are in the best style of the Tract Society, and the Indexes at the end are all that can be desired.

Life and Adventure in Japan. Illustrated from original photographs. By E. WARREN CLARK. American Tract Society. Pp. 247.

This volume adds another to the rapidly increasing number of books descriptive of Japan. The author is an American, who was employed in the government schools for nearly four years, from 1871 to 1875, part of the time at Shidz-u-o-ka and afterwards at Yedo. He does not seek to do what Mr. Griffis has done, in his "Makado's Empire," but has written, especially for young people, a sketchy account of scenes that fell under his own eye. It is an excellent book for the class for which it is designed, and others than young people will be interested in it. Mr. Clark is in thorough sympathy with the efforts to introduce the gospel among the people, and persisted in maintaining a Bible-class wherever he

taught, but his chapter upon "the missionary outlook," alludes to but a small part of missionary operations throughout the empire, even in 1875.

ARRIVALS.

REV. C. HARTWELL and wife, on their way to Foochow, arrived at Yokohama, November 15.

Rev. Mr. and Mrs. L. Bond, Jr., arrived at Philippopolis, November 16. Mrs. Jenney, who sailed with them, remained at Constantinople.

Miss Ellen M. Stone arrived at Samokov, November 23.

Rev. Mr. and Mrs. Henry Marden reached Marash, December 7.

DEPARTURES.

REV. GEO. H. GUTTERSON and wife sailed from New York, December 28, to join the Madura Mission. Mr. Gutterson was of the last class of Andover Theological Seminary, and Mrs. Gutterson was daughter of the late Rev. H. A. Wilder, of the Zulu Mission.

MARRIAGE.

IN Hartland, Wisconsin, January 1, Rev. J. K. Kilbourn of the Mission in Western Mexico, to Miss Emma P. Henderson.

DEATHS.

IN Natal, South Africa, Oct. 30, 1878, Mrs. Sarah L. Abraham, following within two months her husband, Rev. Andrew Abraham, with whom she had labored for nearly thirty years among the Zulus.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see October "Herald."	\$508 73
Philadelphia, Pa., Mrs. M. Peckins' Bible Class	10 00
Northampton, Mass. Seth Strong	6 00

\$524 73

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.	
Brunswick, Cong. ch. and so.	96 59
Falmouth, 2d Cong. ch. and so.	12 00
Portland, St. Lawrence St. ch. and so. 17-37; State St. ch. special, 2;	19 37—127 96
Lincoln and Sagadahoc counties.	
Thomaston, Cong. ch. and so.	6 00
Waldoboro, 1st Cong. ch. and so.	10 00—16 00
Oxford county.	
South Paris, Cong. ch. and so.	12 00
Penobscot county.	
Orrington East, Cong. ch. and so.	5 11
Somerset county.	
Bingham, A. H. Thompson,	5 00
Norridgewock, Cong. ch. and so. m. c.	17 00—22 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	20 00
Washington county.	
Machias, Centre St. Cong. ch. and so.	10 40
York county.	
Cornish, Village ch. and so.	02
—, by N. R.	30 75
	250 22

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, E. H. C.	4 25
Grafton county.	
Hanover, Prof. R. Fletcher,	5 00
Lyme, Cong. ch. and so.	40 50
Rumney, Friends,	1 50—47 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hancock, Cong. ch. and so.	25 00
Hillsboro Centre, Rev. H. W. Chapman,	5 00
Manchester, 1st Cong. ch. and so.	123 81
Nashua, 1st Cong. ch. and so.	70 19—224 00
Merrimack county, Aux. Society.	
Canterbury, Cong. ch. and so. 10;	15 00
James Dodd;	10 00
Fisherville, A. Wm. Fiske,	24 19
Hopkinton, Cong. ch. and so. 23-19;	31 15—80 34
A friend, 1;	
Pittsfield, Cong. ch. and so.	
Rockingham county.	
Hampstead, Cong. ch. and so. 27-43;	28 43
A friend, 1;	4 00—32 43
Raymond, Mrs. J. T. Dudley,	
Stratford county.	
Leonia, Cong. ch. and so.	4 32
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Meriden, N. Barrows,	5 00
Newport, Miss Elisabeth C. Barcom,	25 00—30 00
	422 34
Legacies. — Barnstead, Addie S. Jones,	38 98
New London, Eliza S. Trussell, by Luther M. Trussell,	150 00
	611 32

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	41 70
New Haven, Cong. ch. and so.	30 28—71 98
Bennington county.	
Peru, Mrs. N. B. Banks, 2; Mrs. Nancy W. Haynes, 1;	3 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, South Cong. ch. and so. 152-14; North Cong. ch. and so. special, 5;	157 14
Chittenden county.	
Colchester, Cong. ch. and so.	5 00
Richmond, —	3 00—7 00
Essex county.	
Granby and Victory, Cong. ch. and so.	7 75
so.	7 00
Guildhall, 2 Friends,	8 00—22 75
Lunenburg, Cong. ch. and so.	
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Fairfax, Mrs. S. R. Southard,	8 30

Georgia, Cong. ch. and so.	15 00
Sheldon, Cong. ch. and so.	5 00
St. Albans, 1st Cong. ch. and so.	96 67
Swanton, Cong. ch. and so.	18 30—143 27
Lamoille county.	
Marshfield, Cong. ch. and so.	16 00
Orange county.	
Fairlee, Thank offering,	1 00
Newbury, 1st Cong. ch. and so.	9 90
North Thetford, E. G. Baxter,	2 00—13 90
Orleans county.	
Beebe Plain, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so. m. c.	12 25
No. Craftsbury, Cong. ch. and so.	8 40—30 71
Washington county, Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	25 00
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Grafton, Cong. ch. and so.	29 18
Windsor county.	
Springfield, Martha W. Southworth,	8 00
6; Mrs. N. Mann, 2;	4 00—12 00
Weathersfield, Edson Chamberlain,	
	530 93

MASSACHUSETTS.

Barnstable county.	
Cotuit, Cong. ch. and so.	9 30
Hyannis, Cong. ch. and so.	6 75
Orleans, Rev. Charles E. Harwood	15 00—31 05
Berkshire county.	
North Adams, Cong. ch. and so.	26 57
Pittsfield, South Cong. ch. and so. 40-57; 1st Cong. ch. and so. with other dona. to const. G. N. DUTTON, H. M. 35-98;	76 55
Sheffield, Cong. ch. and so.	3 81
Stockbridge, Cong. ch. and so.	148 86
Williamstown, 1st Cong. ch. and so.	5 00—260 79
Bristol county.	
Freetown, Cong. ch. and so.	19 00
Taunton, Mrs. Perrin,	10 00—29 00
Brookfield Asso'n. Wm. Hyde, Tr.	
Brimfield, Cong. ch. and so.	6 00
Brookfield, Ev. Cong. ch. and so.	60 00
Oakham, Cong. ch. and so.	94 35
Sturbridge, 1st Cong. ch. and so.	3 25—165 60
Essex county.	
Andover, Peter Smith, 500; Student of Phillips Academy, 5;	505 00
Lawrence, Central Cong. ch. and so.	35 00
Methuen, 1st Cong. ch. and so.	35 92—575 92
Essex county, North.	
Groveland, Cong. ch. and so.	12 40
Haverhill, Centre Cong. ch. and so. 90; West Cong. ch. and so. 6-70; Albert Wentworth, to const. PERLEY A. STONE, H. M. 100;	196 70
Ipswich, Linebrook ch. and so. 24;	
Mrs. Hepsibeth Day, 1,000;	1,024 00
Newburyport, North Cong. ch. and so.	53 11
West Newbury, J. C. Carr,	10 00—1,095 21
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c. Lynn, 1st ch. 34-32; do., J. F. Patten, 10; do., Interest on bequest of Brackett Lord, 33-20; North ch. and so. 21-24; Central Cong. ch. and so. 22-84;	181 40
Salem, Taber. ch. and so. m. c.	34 35
Wenham, Cong. ch. and so.	2 75—166 00
Franklin co. Aux. Society. William T. Root, Tr.	
Leverett, 1st Cong. ch. and so.	11 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Holyoke, 2d Cong. ch. and so.	50 53
Mitteneague, Cong. ch. and so.	10 28
Monson, Cong. ch. and so. (of wh. fr. Dea. M. Chapin, 5);	43 75
Springfield, South Cong. ch. and so. 113-69; Olivet ch. 33-83; 1st Cong. ch. and so. 43-35; E. A. Thompson, 3;	193 87

Westfield, 1st Cong. ch. and so. do. to E. B. Dickinson, 100; M. A. R. 3			
Hampshire county, Aux. Society.		135 50	—433 93
Amherst, 1st Cong. ch. and so.	172 58		
Easthampton, Payson ch. and so.			
71.45; Rev. Wakefield Gale, "In Memoriam," 5	76 45		
Enfield, Cong. ch. and so.	161 82		
North Hadley, Cong. ch. and so.	4 06		
Northampton, 1st Cong. ch. and so.			
m. c. 12.28; A friend, 160; Rev. Henry L. Edwards, 101	182 28		
West Chesterfield, Mrs. Richard Clarke,	5 00	—602 19	
Middlesex county.			
Cambridge, Shepard ch. and so.	269 37		
Framingham, Plymouth ch. and so.	16 67		
Holliston, Cong. ch. and so.	135 68		
Lexington, Hancock ch. and so.	23 18		
Lowell, 1st Cong. ch. and so.	107 78		
Malden, 1st Church,	59 54		
Marlboro, Mrs. Mary E. Jones,	30 00		
Melrose, Cong. ch. and so.	10 00		
Newton, Eliot ch. and so.	34 63		
Newtonville, Central Cong. ch. and so. 53.14; F. H. Lothrop, 2;	55 14		
Reading, One who cares for the In- dians,	2 00		
Somerville, Broadway Cong. ch. and so. to const. FRANKLIN WIL- KINS, H. M. 1001 Franklin St. ch. and so. m. c. 6.37;	106 37		
South Framingham, Cen. Cong. ch. and so.	100 00		
West Medford, Cong. ch. and so.	10 00		
West Somerville, Cong. ch. and so.	5 51		
Wilmington, Cong. ch. and so.	26 00		
Winchester, Cong. ch. and so.	76 00		
Woburn, 1st Cong. ch. and so. 200;			
North Cong. ch. and so. 9;	205 00	—1,296 87	
Middlesex Union.			
Acton, Cong. ch. and so.	20 00		
Boxboro, Cong. ch. and so.	7 00	—27 00	
Norfolk county.			
Braintree, 1st Cong. ch. and so.	3 30		
Brookline, E. P.	1 00		
Cohasset, 2d Cong. ch. and so.	56 37		
Milton, Joshua Bates,	10 00		
Quincy, Mrs. G.	5 00		
Randolph, Cong. ch. and so. m. c., 6 months,	75 35		
South Braintree, J. B. Sewall,	10 00		
Stoughton, 1st Cong. ch. and so.	1 00	—162 02	
Old Colony Auxiliary.			
New Bedford, North Cong. ch. and so.	151 23		
Plymouth county.			
Hanover, 2d Cong. ch. and so.	7 00		
Middleboro, 1st Cong. ch. and so.	8 03		
Scituate, A friend,	1 00		
So. Abington, Cong. ch. and so.	29 50	—45 53	
Suffolk county.			
Boston, — Summary for 1878: —			
Old South church,	\$6,974.91		
do. to Woman's Board,	436.50	—7,411 41	
Shawmut church,	3,377.79		
do. to Woman's Board,	841.01	—4,118 80	
Central church,	2,354.65		
do. to Woman's Board,	1,337.17	—3,701 82	
Park St. church,	2,750.48		
do. to Woman's Board,	346.00	—3,076 48	
2d Church (Dorchester),	1,704.21		
do. to Woman's Board,	932.05	—2,727 16	
Mt. Vernon church,	1,063.32		
do. to Woman's Board,	341.06	—2,304 38	
Union church,	1,555.34		
do. to Woman's Board,	233.50	—1,791 84	
Phillips church,	1,105.06		
do. to Woman's Board,	414.00	—1,579 06	
Central ch. (Jama Plain),	717.69		
do. to Woman's Board,	300.39	—1,018 08	
Eliot church,	579.37		
do. to Woman's Board,	250.33	—848 70	
Immanuel church,	688.00		
do. to Woman's Board,	91.70	—779 70	
Winthrop ch. (Charles- town),	658.13		
do. to Woman's Board,	50.00	—718 13	
Berkeley St. church,	259 13		
do. to Woman's Board,	259.50	—558 63	
Walnut Ave church,	411.82		
do. to Woman's Board,	46.00	—457 82	
High and church,	250.25		
do. to Woman's Board,	91.50	—341 75	
Maverick church, to Woman's Board,		245 00	
South Eving. ch. (West Roxbury),	159.15		
do. to Woman's Board,	54.00	—213 15	
do. S. D. Smith,		178 00	
Village ch. (Dorchester),	74.63		
do. to Woman's Board,	98.00	—172 63	
1st Ch. (Charlestown),		100 00	
Pilgrim church,		55 33	
Trinity ch. (Neponset),	15.39		
do. to Woman's Board,	30.00	—45 39	
Olivet church, to Woman's Board,		26 50	
Salem and Mariner's ch.		20 00	
Holland church,		15 10	
Evang. ch. (Brighton), to Woman's Board,		5 00	
E. Street church, to Woman's Board,		4 39	
Old Colony Sund. sch. to Woman's Board,		30 00	
Miscellaneous, — Woman's Board, Silas A. Quincy, 10; Other donations and legacies, particulars of which have been acknowled'd, 8,978.55;		641 15	
		8,988 55	
Acknowledged elsewhere,		42,174 85	
		41,802 05	
		372 80	
Chelsea, 1st Cong. ch. and so. 82.76; 3d Cong. ch. and so. 39.74; Cen- tral Cong. ch. and so. 51; A. M. Dutch, 10;		137 50	—510 30
Worcester county, North. Winchendon, North Cong. ch. and so.			11 91
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Leicester, 1st Cong. ch. and so.	213 41		
Northboro, Nathaniel Fisher,	10 00		
Oxford, A friend,	1 00		
Sterling, Cong. ch. and so.	5 00		
Worcester, Old South ch. and so. 129; Plymouth ch. and so. 50.64; Central ch. and so. m. c. 7.11;	186 75	—416 16	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.			
Millbury, 2d Cong. ch. and so.	23 24		
Northbridge Cen., Minnie A. Win- ter,		3 00	
Upton, 1st Cong. ch. and so.	33 00	—59 24	
		6,251 45	
RHODE ISLAND.			
Coventry, Mrs. Oren Spencer,	5 00		
Newport, Cash, United Cong. ch.	50 00		
No. Scituate, Cong. ch. and so.	11 00		
Pawtucket, S. W. Plimpton,	90		
Peace Dale, Cong. ch. and so.	19 00		
Providence, Pilgrim Cong. ch. and so. 1; A lady in do. 3;	4 00	—89 90	
CONNECTICUT.			
Fairfield county.			
Bridgeport, A friend,	20 00		
Danbury, 2d Cong. ch. and so.	3 00		
North Greenwich, Cong. ch. and so. to const. PAUL B. FERRIS, H. M. 100 72			
Norwalk, 1st Cong. ch. and so.	114 75	—238 47	
Hartford county. E. W. Parsons, Tr.			
Canton Centre, Cong. ch. and so.	33 50		
Farmington, Reuben L. Hills,	5 00		
Hartford, Center ch. m. c. 28.68; Windsor Ave. ch., for Madura,			
27 60;		56 28	
Naubuc, P. H. Goodrich,		11 00	
New Britain, South Cong. ch. and so. 237.41; A member of do. 25; do. Individual donation, "In Me- moriam," 500;		762 41	
Plantsville, Cong. ch. and so.		199 90	

South Windsor, 1st Cong. ch. and so.	12 00
Suffield, 1st Cong. ch. and so.	10 00
West Suffield, Cong. ch. and so.	5 00
West Hartford, Cong. ch. and so.	30 00
Wethersfield, 1st Cong. ch. and so., with other dona. to const. S. WOLCOTT and S. B. CHURCHILL, H. M.	124 90
Windsor, Cong. ch. and so.	31 11
Windsor Locks, Cong. ch. and so.	85 75—1,386 85
Litchfield co. G. C. Woodruff, Tr.	60
Cornwall, Mrs. L. C. Stone,	88 04
Goshen, Cong. ch. and so.	16 48
Kent, 1st Cong. ch. and so. 15-53;	7 00
Julia R. Hall, ooc.;	12 00
Litchfield, S. H. M. 5; L. M. 2;	62 78
Milton, Cong. ch. and so.	1 00
Morris, Cong. ch. and so.	26 15
North Cornwall, Benev. Assn.	110 90
Thomaston, Cong. ch. and so.	5 00—329 95
Washington, Cong. ch. and so.	10 00
West Winsted.	4 00
Middlesex co. E. C. Hungerford, Tr.	4 04
Cromwell, G. L. Edwards,	70.64
Deep River, Mrs. A. Watrous,	172 64
Haddam Neck, Cong. ch. and so.	
Middletown, 1st Cong. ch. and so. 102; South Cong. ch. and so.	
West Brook, Cong. ch. and so., to const. Rev. JOHN B. DOOLITTLE, H. M.	53 56—250 24
New Haven co. F. T. Jarman, Agent.	97 52
Birmingham, Cong. ch. and so.	14 75
Madison, Cong. ch. and so. 14-75;	24 75
A. O. Wilcox, 10;	
Milford, 1st Cong. ch. and so. 54-59;	74 67
Plymouth, Cong. ch. and so. add'l, 20.05;	
New Haven, Ch. of the Redeemer, 320; Davenport ch. and so. 29-95; 1st Ch. m. c. 12.51; North ch. m. c. 9.83; College St. ch., Rev. S. W. Barnum, 3.60; Lyman Osborn, 10; Christmas offering, 2;	388 19
Southbury, Cong. ch. and so. 15-50;	
Cyrus Beecher, 10;	25 50
Waterbury, 2d Cong. ch. and so.	294 91
Whitneyville, Cong. ch. and so.	70 21—975 75
New London county. L. A. Hyde and L. C. Learned, Tr.'s.	
Borrahville, Cong. ch. and so.	3 00
Colchester, 1st Cong. ch. and so.	204 23
Griswold, 1st Cong. ch. and so. add'l, 3 00	
Hanover, Cong. ch. and so.	15 25
Lisbon, Cong. ch. and so.	4 85
Lyme, Cong. ch. and so.	31 83
Mystic Bridge, Cong. ch. and so.	22 71
New London, 1st Cong. ch. and so. 142-24; 1st Ch. of Christ m. c. 13-29; 2d Cong. ch. and so. m. c. 13-40;	178 93
Norwich, 1st Cong. ch. and so. add'l, 15; Broadway ch. m. c. 10.60;	25 66—488 46
Tolland county. E. C. Chapman, Tr.	
Mansfield Centre, 1st Cong. ch. and so.	95 00
Somers, Cong. ch. and so.	51 76—146 76
Windham county.	
Abington, Cong. ch. and so.	10 00
Dayville, Cong. ch. and so.	5 00
East Woodstock, Cong. ch. and so.	31 00
Pomfret, 1st Cong. ch. and so.	174 17
West Killingly, Westfield Cong. ch. and so. with other dona. to const. H. N. CLEMONS and EDWARD DEXTER, H. M.	100 00
Woodstock, 1st Cong. ch. and so.	9 05—319 22
Legacies. — Borrah, Sarah Harris, by Cyrus Gardner, Ex'r.	4,135 70
	25 00
	4,160 70

NEW YORK.

Arcade, Lyman Parker,	3 00
Batavia, A friend,	10 00

Bridgewater, Cong. ch. and so.	4 75
Brooklyn, Ch. of the Pilgrims, 638.92;	
do. S. B. Chittenden, 250; do. R. P. Buck, 300; Plymouth ch. and so. 429.79; Union C. Ch. 35; Frank Bond, 25; Central ch. add'l, 22.63;	1,701 34
Champlain, Adah L. Savage,	6 90
Chatham, Mrs. H. B. Howland,	1 00
Chateaugay, Joseph Shaw,	4 00
East Bloomfield, R. B. Goodwin,	2 00
Fairport, Cong. ch. and so.	50 00
Groton, S. A. Barrows,	10 00
Hanna Falls, Mrs. Abner Clark,	20 00
Haverstraw, Mrs. F. A. Pratt,	2 00
Ithaca, 1st Cong. ch. and so.	32 75
Keeseville, J. W. Davis, 5; Martin Finch, 5;	10 00
Madison, Cong. ch. and so.	6 00
Moravia, 1st Cong. ch. and so. 6.02;	
Rev. S. B. Sherrill and wife, 10;	16 08
Mount Morris, 1st Presb. ch.	6 00
Mount Sinai, Cong. ch. and so.	13 51
Napoli, 1st Cong. ch. and so.	3 00
New Lebanon, W. Hitchcock,	2 00
New York, Broadway Taber, ch. in part (of wh. 100 from I. Howard Sweetser, to const. Mrs. SWEETSER, H. M. 1,006.19; H. T. Morgan, 100; S. T. Gordon, "No retrenchment," 100; C. Talcott, 1; A. mite for the Dakotas, 21;	1,209 19
Norwich, Cong. ch. and so.	25 25
Oriskany, Rev. S. F. Porter,	3 00
Orwell, Cong. ch. and so.	5 00
Palatine Bridge, Persis Allen,	2 00
Perry Centre, Mrs. H. Stratton,	1 00
Rochester, Plymouth ch. and so.	134 00
Union Centre, J. T. Brown,	2 00
Warsaw, Cong. ch. and so.	19 58
Watertown, Miss P. F. Hubbard,	1 00
West Winfield, Cong. ch. and so.	7 75—3,313 94

Legacies. — Sherburne, Seneca B. Rexford, by J. D. Rexford, Trustee,	1,500 00
	4,813 94

NEW JERSEY.

Montclair, 1st Cong. ch. and so. add'l,	1 00
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PENNSYLVANIA.

Philadelphia, Central Cong. ch. and so m. c. 4.83; Mrs. John Evans, 20; Mrs. Eliza H. Pratt, 10; C. B. Sheard, 2;	36 85
Pittsburgh, Rev. T. Edwards,	10 00
Plymouth, Welsh Cong. ch. and so.	8 00
Providence, Welsh Cong. ch. and so.	10 00—64 85

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so.	23 10
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MARYLAND.

Frederick City, E. H. Rockwell,	100 00
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TENNESSEE.

Greenville, Robert M. McKee,	10 00
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TEXAS.

San Antonio, S. M. N.	2 50
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OHIO.

Atwater, Cong. ch. and so.	22 00
Berlin Heights, Cong. ch. and so.	4 38
Claridon, Cong. ch. and so. add'l,	4 00
Cleveland, Plymouth Cong. ch. and so. to const. S. L. SMITH, H. M.	132 60
Columbus, Welsh Cong. ch. and so.	15 25
Little Muskingum, Cong. ch. and so.	7 11
Marietta, 2d Cong. ch. and so.	7 53
Pomeroy, Welsh Cong. ch. and so.	8 00
West Andover, Cong. ch. and so.	10 70
Windham, ———,	5 00—216 57

Legacies. — Edinburgh, Benjamin Carter, by C. A. Reed, Adm'r (prev. rec'd, 2,100),	136 87
	353 44

INDIANA.		KANSAS.	
Crawfordville, Prof. Mills and wife,	10 00	Bethany, Cong. ch. and so.	60
MISSISSIPPI.		Graham, Friends,	3 00
Columbus, Salem ch. and so.	11 65	Manhattan, Harvey Marshall,	8 00
ILLINOIS.		Millwood, Charles S. Foster,	35 00
Aurora, New England Cong. ch. and so.	44 35	Osborne, Cong. ch. and so.	5 93
Bloomington, A few friends,	23 00	Rose Vale, Cong. ch. and so.	1 60—54 13
Chicago, Plymouth Cong. ch. and so.	6 50; E. N. Andrews, 5; Mrs. Lydia T. Nelson, for the debt, 4;	15 50	
Delavan, Richard Hoghton,	6 65		
Evanston, Cong. ch. and so.	30 77		
Highland, Rev. Louis Vallier,	3 00		
Highland Park, Rev. J. E. Bissell,	3 00		
Lexington, A friend,	2 00		
Orange, Cong. ch. and so.	6 65		
Port Byron, Two friends,	3 00		
Quincy, L. Kingman,	4 00		
Rosemond, Cong. ch. and so.	10 50		
Sterling, Cong. ch. and so.	17 33		
Wilton Centre, Sophronia Osborn,	3 00		
—, A friend, by Rev. J. Tompkins,	50 00—225 75		
MICHIGAN.		NEBRASKA.	
Ann Arbor, 1st Cong. ch. and so.	40 00	Nebraska City, A friend,	10 00
Chelsea, 1st Cong. ch. and so.	8 31		
Detroit, 2d Cong. ch. and so. 25.36;			
Mrs. C. H. Ladd, 25.80;	31 16		
Dexter, Dennis Warner,	9 00		
Edwardsburgh, Julia S. Smith,	19 00		
Hardland, Cong. ch. and so.	1 16		
Kalamazoo, Cong. ch. and so.	3 00		
Marshall, 1st Presb. ch.	10 00		
Northport, 1st Cong. ch. and so.	35 00		
Olivet, Cong. ch. and so.	48 85		
Owosso, A friend,	2 00		
Stanton, Cong. ch. and so.	9 50		
Tyrene, Cong. ch. and so.	3 26—239 16		
MISSOURI.		OREGON.	
Foristel, A lady,	1 00	Knappa, A widow's mite,	19 00
St. Louis, 1st Cong. ch. and so.	93 91—94 91		
MINNESOTA.		CALIFORNIA.	
Austin, Cong. Union ch.	23 64	Santa Cruz, Pliny Fay,	21 00
Faribault, Cong. ch. and so. with other dona. to const. Rev. S. B. Wilson,		Sonoma, Cong. ch. and so.	40 00—50 00
H. M.	34 36		
Mankato, Cong. ch. and so.	8 40		
Minneapolis, Plymouth ch. and so.	18 78		
Morris, Cong. ch. and so.	2 67		
St. Paul, A. Hemenway,	15 00—102 85		
IOWA.		DAKOTA TERRITORY.	
Alden, Cong. ch. and so.	7 12	Yankton, 1st Cong. ch. and so.	13 85
Anamosa, J. S. Stacy,	15 00		
Belmond, Rev. J. D. Sands,	1 00		
Des Moines, J. S. Longley,	10 00		
Emerson, A. A. French and wife,	90		
Bowen's Prairie, Cong. ch. and so.	23 00		
McGregor, Cong. ch. and so.	18 50		
Rockford, Cong. ch. and so.	7 60		
Sherrill's Mount, Rev. J. Reuth,	2 00—35 13		
WISCONSIN.		CANADA.	
Beloit, 1st Cong. ch. and so. 13.23; 2d Cong. ch. and so. 17.52;	30 75	Province of Quebec, —	
Blake's Prairie, Cong. ch. and so.	9 58	Coaticook, Mrs. E. Vaughn,	90
Brandon, Cong. ch. and so.	9 00	Montreal, Mrs. R. A. Ramsey,	5 00
Columbus, Olivet ch. and so. 7; Alfred Topf, 5;	13 00	Sherbrooke, Cong. ch. and so., to const. SAMUEL F. MOREY, H. M.	100 00—105 90
Dodgeville, Mrs. Jane H. Jones,	30 00		
Fondulac, Cong. ch. and so.	48 00		
Hartford, 1st Cong. ch. and so.	13 10		
Ithaca, Cong. ch. and so.	7 11		
La Crosse, 1st Cong. ch. and so.	71 10		
Milwaukee, Spring St. ch. and so. 38.66; surplus funds collected for entertainment of Annual Meeting, per E. Townsend Mix, Treas. Finance Com., to const. Rev. H. T. Root, H. M., 281 50;	320 16		
Mondovi, Cong. ch. and so.	2 40		
Shopiere, Cong. ch. and so.	9 00		
Springvale, Cong. ch. and so.	3 47		
Spring Prairie, Mrs. Sarah Vaughn,	5 00		
Sun Prairie, Cong. ch. and so. m. c.	7 24—557 91		

Donations received in December,
Legacies " " "

Total from Sept. 1st to Dec. 31st, 1878,
Donations, \$46,811.90; Legacies, \$14,351.88 = \$61,163.75.

FOR YOUNG PEOPLE.

JAPAN.

No country has awakened such interest in recent years as has Japan. There is in that empire a wonderful people with a wonderful history, and the world has but just begun to know about them. Recent books speak about an old and a new Japan. The new Japan began not ten years ago; the old Japan is centuries older than our nation. It is not meant that there are two countries of that name, as when we speak of New England and Old England, but the change in that empire has been so great that it seems like another nation.

In this number of the *Herald* will be given some illustrations of the old Japan. Two principal forms of religion have prevailed, Shintoism and Buddhism. The latter is a very sad faith, teaching that the souls of men

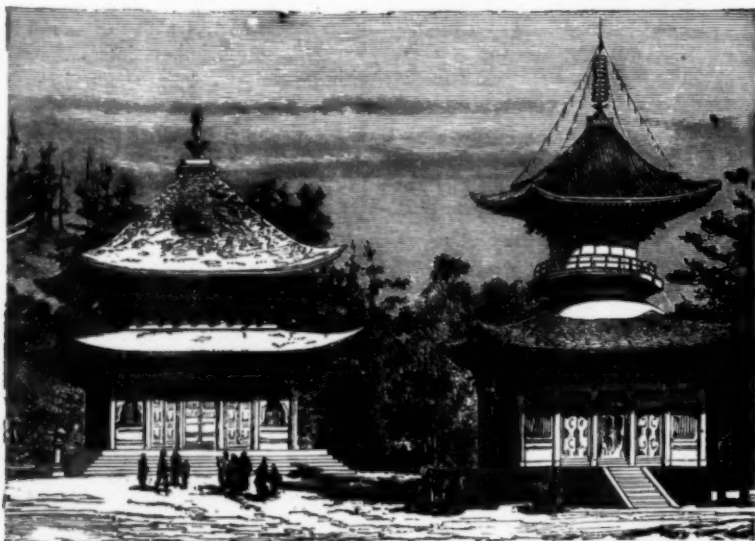


Great Buddha. Bronze Idol, 50 feet high.

have lived in a previous state of existence, and that they must pass on from one state to another, suffering in them all until, possibly, they may arrive at what is called Nirvana, which is a sleep, with no consciousness of existence. Because they think that these changes from one form of existence to another will be full of misery, their great desire is speedily to reach Nirvana, or unconsciousness. And so it is said that to repeat to a Japanese those sweet words: "The gift of God is eternal life," or "He that believ-

eth in me, though he were dead, yet shall he live," is to say what is very painful to him. He has such sad ideas of the future that he does not wish for eternal life.

The picture on the preceding page represents an immense image of Bud-dha, in this sleep called Nirvana. This idol is at Kamakura, not far from Yedo, and is said to be a work of high art. You will see how immense it is by the comparative size of the grown men who are standing at its base. A small altar stands before the idol, for the burning of incense, and over its head are rows of snail-shells. There is a door on its back through which any one can pass into the hollow body, where little gilt images are ranged on shelves. In 1611, a few years before the Pilgrims landed at Plymouth, an English naval captain visited this idol and wrote his name inside of it. In 1871, a Christian gentleman from America sat on one of the thumbs of the idol and sang the doxology. It will not be long, if Christians are faithful, before the people who now worship a sleeping god will learn of Him who neither slumbers nor sleeps.



Temple of Hachiman, God of War.

Kamakura was anciently the military capital of the empire. At this place there is a famous shrine of Hachiman, built eight hundred years ago. Hachiman was a noted warrior, and after his death was deified. In many parts of Japan there are temples dedicated to him, but this temple at Kamakura, represented above, is the finest of all. It has a rich museum of armor and weapons, and contains also two monstrous idols, carved in wood and covered with vermillion. Offerings are brought the idols, of a singular sort, being nothing else than immense straw shoes for their feet. Thousands of these shoes are hung about the temple. Is it not strange and sad that people who know how to build such fine structures should know nothing about the true God?



A Japanese Matsuri.

Matsuri, or religious festivals, are observed all over the country. The chief feature of them is the procession, which is often four or five miles long. The people dress in their gayest clothing, many of them grotesquely, and with trumpets and banners they bring out immense images of idols, and bear them through the streets. These images represent not their god, but their devil, and the procession is not in his honor but to rejoice over his defeat and capture. They have caught the demon and show his hideous head in triumph. The scene is thoroughly pagan, and is often marked by wildest mirth and drunkenness. Alas for the poor revellers! Instead of their capturing the evil one, they are themselves caught by him. May they soon learn that they can triumph over him, not by dragging his image, but by resisting him in the strength of a Divine Saviour.

The people are singularly divided into classes throughout Japan. The Mikado, or Emperor, was formerly supposed to be divine, and was worshiped, but never seen. In the new Japan he has become an emperor like those in other nations. The picture of Buddha and the engraving upon the next page are to be found in an interesting volume for young people, published by the American Tract Society, entitled "Life and Adventure in Japan." The author, Mr. Clark, has given the following description of the several classes:—

"In ancient times society was divided into four classes. The first constituted the literary and military class, called the Samurai. The second,

strange as it may seem, was the agricultural class, or common farmer. The third was the laboring class, or carpenter and artisan. The fourth was the trading or money-making class, the merchant. These were the chief classes that existed from 1604 until 1868. The Samurai stood at the head of the social scale. He was the gentleman—the soldier in war and the scholar in peace. He could wield either the sword or the pen. Of the two, he rather preferred the sword. He might walk the streets without a hat, but never without wearing his two swords.

"In the picture representing the classes of society in Japan, the Samurai is seen standing on the left, with his long and short swords thrust in his belt. In the middle of the picture, sitting upon the ground, is the carpenter, who carries a square rule. The man with a book is a street story-



Representative Classes of Japanese Society.

teller; and the girl on the right, with a sickle, is a farmer's daughter who cuts grass, and carries it in the basket on her back. The girl sitting on the left, with a musical instrument, is playing on the *samisen*, or three-stringed banjo, which is more popular than any other kind of music. The strings are struck with a piece of ivory. The man with a brick-shaped hat on the right of the group is a Ku-Ge, or court noble. The central and highest figure is dressed in the style which once prevailed at the court of the Tycoon. But these ridiculous fashions are now nearly abolished. The two ladies on either side of the highest figure are members of the Mikado's court. Two dots upon their foreheads denote their high rank. All the other ladies have their hair dressed in the style of the middle classes of society. The men have their heads shaved at the top, in the old-fashioned way. The Samurai have the family crests upon their clothing."

In the new Japan these class distinctions are breaking down; and the people of all classes are receiving the gospel.